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THE DĪVĀN-I-ḤĀFIẒ.

Drink wine (of love for God). For, neither by acquisition nor by choice is the being a lover (of God);

Me, this gift reached from the heritage of creation.

Ode 374, c. 5.

THE DĪVĀN,

WRITTEN IN THE FOURTEENTH CENTURY,

BY

Khwāja

Shamsu-d-Dīn Muḥammad-i-Ḥāfiẓ-i-Shīrāzī

otherwise known as

Lisānu-l-Ghaib and Tarjumānu-l-Asrār.

TRANSLATED FOR THE FIRST TIME OUT OF THE PERSIAN INTO ENGLISH PROSE, WITH CRITICAL AND EXPLANATORY REMARKS, WITH AN INTRODUCTORY PREFACE, WITH A NOTE ON ṢŪFĪISM, AND WITH A LIFE OF THE AUTHOR,

BY

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VOL. I.

1891.

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CALCUTTA :
GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,
8, HASTINGS STREET.

TO

THE MEMORY OF MY Uncle,

Henry M. Clarke,

WHO

ENCOURAGED ME IN BOYHOOD, IN YOUTH, AND IN MANHOOD; WHO LOADED ME WITH BENEFITS; AND WHOSE LOSS, I DEEPLY DEPLORE,—

THAT DEAR FRIEND, WHOSE KINDNESS LIMIT KNEW NOT,

TO HIS MEMORY,

THIS TRANSLATION OF THE WORK OF IMMORTAL Hāfiz,

I DEDICATE, I DEDICATE.

PREFACE.

THIS translation of the Dīvān of Shamsu-d-Dīn-Muḥammad-i-Ḥāfiẓ-i-Shīrāzī is made from the Persian text, edited by Major H. S. Jarrett,* and published, under the auspices of the Government of India, in 1881 at Calcutta.

The Persian text is mainly a re-print of the recension, with a commentary in Turkish, up to the eightieth Ode, published in the seventeenth century by Sūdī, the Bosnian, and re-published in 1854 at Leipzig by Hermann Brockhaus.

The differences between Brockhaus' text and Jarrett's text are given below:—

	Persian text edited by:—	
	Brockhaus.	Jarrett.
1. Date	1854	1881.
2. Commentary	Up to Ode 80	*Nil.*
3. Variants	„ „	Up to Ode 573 (the last).
4. Based upon the manuscript of the	15th and the 16th century	One without date; the other 1593.
5. Lines of Sūdī (201)	Omitted	Inserted.
6. Odes 44 ascribed to Ḥāfiẓ but omitted by Sūdī	„	„

Jarrett's Persian text is complete; is printed in the conventional Oriental type; and is sold† for the modest sum of two rupees.

Its defects are:—

(*a*) that it has no commentary, without which it is impossible to render many of the lines;
(*b*) that, in it, are many uncorrected misprints;
(*c*) that not so much as a paper-space of quarter of an inch has been left between the Odes;
(*d*) that the couplets are un-numbered, rendering reference difficult;
(*e*) that the prosody of the Odes is omitted;
(*f*) that the kiṭ'a giving the date of the death of Ḥāfiẓ is omitted.

* Secretary to the Board of Examiners (Oriental Languages) under the Government of India.

† The Office, Board of Examiners, Elysium Row, Calcutta.

2. In the bāzārs of Calcutta, Lakhnaū, Kānpūr, Dihlī and Bombay,—are lithographed copies* of the Persian text of the Dīvān-i-Ḥāfiẓ with copious notes (in Persian). In all, the Odes are arranged in the same order, but not with the same paging.

The Odes of this translation bear two numbers—the un-bracketed number refers to Jarrett's Persian text, and the bracketed, to the bāzār Persian text.

The student should carefully number from the beginning the Odes of the bāzār text, and thus obtain concordance between it and this translation.

Beyond Ode 573, I have not been able to give the bāzār number, the text differing widely from Jarrett's text.

3. The work done in this translation consists of :—

Name.		Couplets.
Persian.	English.	
Ghazal	Ode	5,073
Kiṭ'āt	Fragments	166
Rubā'iyāt	Tetrastics	138
Maṣnavī	Maṣnavi	41
Sāḳī Nāma	Cup-bearer-rhyme	138
Mughannī Nāma	Minstrel „	44
Bino rhyme	Bino „	26
Kaṣā,id	Elegies	80
Mukhammas	Penta „	13 strophes.

This translation is based upon :—

(*a*) Jarrett's Persian text, 1881, as a standard.

(*b*) The bāzār-Persian text, Calcutta, 1858, with a running commentary by Fatḥ-i-'Alī, a member of the household of the late ex-King of Oudh.

(*c*) The bāzār-texts with running commentary (all in Persian) of Lakhnaū, Kānpūr, Dihlī, and Bombay.

(*d*) A commentary in Persian (p. 348) 1876 by Maulavī Sayyid Muḥammad Ṣādiḳ 'Alī, Lakhnaū.

(*e*) The Miṣbāḥu-l-hidāyat, a translation in Persian of the 'Awārif,† by Maḥmūd bin 'Alī alKashānī, lithographed in 1875 at Lakhnaū.

For the notes, I have made use of :—

(*a*) The Ḳurān.

(*b*) The Darvishes by J. P. Brown.

(*c*) Lane's Arabian Society.

* These copies cost about ¾ rupees. Application may be made to :—

(*a*) Munshī Nuwal Kishur, C.S.I., the Press, Lakhnaū.

(*b*) Khān Bahādur, G. M. Mūnshī & Sons, Urdū Instructor Office, Kalbadivi Road, Bombay.

† The Awārifu-l-Mu'ārif was written in Arabic by Shahābu-d-Dīn 'Umar bin Muḥammad-i-Sahrwardī (*b.* 1145, *d.* 1234).

(*d*) History of Persia by Malcolm and by Clements Markham.
(*e*) Beale's Biographical Dictionary.
(*f*) Preface to the Gulshān-i-Rāz by E. H. Whinfield.

4. Being unacquainted with German, I have been unable to avail myself of the translations (in German) :—

By Von Hammer, 1818, verse without rhyme.
„ Rosenzweig, Vienna, 1858, „ with „
„ Nesselmann, Berlin, 1865 „ „ „ (selections).

Thus, I have been forced to make the translation from the original Persian. This is not a translation of a translation.*

A list of works relating to **Ḥāfiẓ** is given on p. xviii.

5. In the Persian text, 1854, by Hermann Brockhaus, the scanning of the first line of each ode is given; and in a work† 1887, by Pistanjī, Kuvarji Taskar, the scanning with prosody-notes of the following eighty-two odes is given :—

ODES.

Jarrett.	Taskar.	Jarrett.	Taskar.	Jarrett.	Taskar.	Jarrett.	Taskar.	Jarrett.	Taskar.
366	42	...	...	...	...	455	62	472	82
82	5	422	28	...	...	6	75	3	83
94	3	3	20	442	43	7	61	4	85
5	1	5	25	410	46	8	68	5	86
6	2	6	29	443	49	9	63	6	79
400	44	7	32	4	48	460	64	7	87
1	5	8	26	5	52	1	69	8	84
2	6	9	34	6	54	2	71	9	91
6	23	430	36	7	51	3	70	480	92
12	14	1	27	8	53	4	65	1	90
4	12	3	28	9	55	5	68	2	93
5	15	4	30	450	56	6	72	3	95
6	16	5	31	1	57	8	78	4	97
7	17	6	38	2	73	9	80	5	98
8	21	8	39	3	58	470	77	6	96
420	19	9	35	4	60	1	81	7	99
421	24	440	40	...	...	...	...	8	94
...	...	441	41	...	...	...	...	491	100

* In 1770 at Vienna, Baron Revisky published his Specimina Poeseos Persicœ; since then, Sir W. Jones, and Messrs. Richardson and Carlyle, have translated into English scattered odes. See p. XVIII.

† The title is :—
Odes of Ḥāfiẓ with explanatory notes by Pistanji Kuvarji Taskar, Education Society's Press, Byculla, Bombay, 1887.

The student will find useful :—

(*a*) "The Prosody of the Persians" by H. Blochmann, Baptist Mission Press, Calcutta, 1872.

(*b*) "The Elements of Persian Prosody" by G. S. Ranking, B.A., M.D., Education Society's Press, Byculla, Bombay, 1885.

(*c*) "A Grammar of the Persian tongue" by Pistanjī Kuvarji Taskar,* 1886.

6. This is a prose-translation and professes to give the literal and the ṣūfiistic † meanings.

To render **Ḥāfiẓ** in verse, one should be a poet at least equal in power to the author. Even then it would be well nigh impossible to clothe Persian verse with such an English dress as would truly convey its beauties; and if such a translation could be made, it would be of little value to the student.

In support, I would quote the following authorities :—

Mr. Sale‡ says :—

I have thought myself obliged to keep scrupulously close to the text, by which means the language may seem to express the Arabic a little too literally to be elegant English.

We must not expect to read a version of so extraordinary a book (the Ḳurān) with the same ease and pleasure as a modern composition.

Mr. Palmer§ says :—

I have translated each sentence as literally as the difference in structure between the two languages would allow; and, where possible, I have rendered it word for word.

Where a rugged expression occurs in Arabic I have not hesitated to render it by a similar English one, even where a literal rendering may shock the reader. To preserve this closeness of rendering, I have had to make use of English constructions often inelegant.

Sir W. Jones‖ says :—

I would recommend a version ¶ in modulated but unaffected prose in preference to rhymed couplets. Though not a single image or thought should be added by the translator, it would be allowable to omit several conceits unbecoming in European dress. We cannot show less indulgence to a poet of Irān than we do to Shakespeare.

In the translation,** not only every attempt at elegance but even the idiom of our language and the usual position of words have been designedly sacrificed to scrupulous fidelity.

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* Prosody is dealt with in pp. 53—165.

† For the explanation of this word, see the note on Ṣūfī,ism.

‡ The Ḳurān, 1734, by Sale.

§ ,, 1880 ,, Palmer.

‖ See works of Sir W. Jones, 1807, xiii. p. 395; xiv. p. 385.

Sir W. Jones (*b.* 1734, *d.* 1794) was an eminent lawyer, a poet, and general scholar. As a poet, essayist, and translator few excelled him; as a linguist, he stood unrivalled. In 1784, he founded the Asiatic Society of Bengal, Calcutta.

¶ Of the poem "Lailā va Majnūn by 'Abdu-l-lāh-i-Hātifī, 1520 A.D.

** Of twenty tales by Niẓāmī of Ganja.

Those who understand Persian have no need of any translation; those who are learning it will be assisted by a verbal one, however inelegant; those who neither know, nor intend to learn, it are at liberty indeed to say what they please of the images and the sentiments which such a version preserves, but have no right to give an opinion on the original composition.

Speaking of the "Enchiridon of Epictetus" translated into English prose by the Hon. Thomas Talbot, 1881, "The Saturday Review" * says:—

In no true sense of the word can it be called a translation at all. It might well have been compiled from an earlier version without any reference to the Greek-text; for it is hardly too much to say that, in no single passage, is the language or the style of thought of the original reproduced, or even suggested.

Speaking of the translation in verse of the Rubā'iyyāt of 'Umar-i-Khayyām (*d.* 1123) by E. Fitzgerald, "The Times" says:—

Every lover of good literature will welcome a new edition of Mr. Fitzgerald's "Rubayat of Omar-Khayyum.†" The present edition enables the student of one of the most remarkable of modern poems to compare the several versions given of it by the *translator* in the successive editions during his life-time.

He took such liberties indeed *that he made the poem his own*, as any one must acknowledge who glances at the literal rendering of the original.

But this is exactly what makes it a great poem, and gives it an independent place in English literature.

Doubtless this is intended for praise; but it appears to be exceeding dispraise. Mr. Fitzgerald's poem is a fine one and occupies an independent place in English literature; but in no sense or way is it a translation.

He has shown as a poet, his capacity; and his incapacity as a translator. The people of England, being ignorant of Persian and caught by the beauty of the English verse, give it laud; but, the work should be criticised not as a poem but as a translation. For it professes to be a translation—the verse is but an accident of decoration.

In Ode 8,‡ though he expanded the eighteen lines of the Persian into fifty-four lines of English, Sir W. Jones (a poet and Persian scholar) has shown how impossible it is to give in English verse the sense of Persian verse.

A passage of verse can no more be transferred from one tongue to another than can be the smile on the face of this one to the face of that one.

In a few cases of wonderful success, such a translation must appear to the reader who knows the original as a song through a telephone.

7. If some should think that accuracy, either for the student or for the public generally, is unnecessary in a translation, I would ask what would be

---

* The 29th October 1881.

† The title is so mis-spelled.

‡ Of this translation.

thought of a loose versified translation in place of our literal and rhythmical prose-version of the Bible?

Where any attempt has been made to depart from the literal rendering all connection with the original has been lost, all the oriental imagery, and all hope of giving aid to the student.

Of Ḥāfiẓ a passage is rendered by Nott, by Richardson, and by Ṣādiḳ; and another passage by Ṣādiḳ, Murid, Amator, Shi'r-Chīn and by Gul-Chīn in such a way that there is similarity neither between one translation and another; nor between any of the translations and that translated.*

8. That poetry may be translated into prose, the Bible proves.

The French have long practised the art of giving prose-equivalents for verse, thus retaining exactness of rendering, without losing much of the melody.

M. Keynard's *Dante* in French prose is a better equivalent for the original than any of our rhymed versions. Of the lyrics in Greek Anthology no versified renderings are so good as the few which Sainte Beuve made in prose.

Mr. Jebbs' prose-versions of Sophocles show the limits of what English prose can do by way of reproducing poetry.

Mr. Matthew Arnold, whether knowing Heine's own wish or not, rendered that untranslatable poet into prose.

M. James Darmesteter has been successful as a prose translator of Miss Mary Robinson's (Madame Darmesteter's) verses.

Prose is coming to be regarded as the least inadequate vehicle for the rendering of foreign poetry.

The reader may peruse:—

(*a*) "Gaspard de la Nuit" (1836) by Louis (Ludovic) Bertrand; or the modern edition (1869) by Charles Asselineau.

(*b*) "Petits Poëmes en Prose" by Charles Baudelaire.

(*c*) "Pastels in Prose," translations from French prose-poems by Mr. Stuart Merrill with a preface by Mr. Howells.

9. The publication of the Persian text of Ḥāfiẓ with useful notes, and with an accurate translation—every word weighed, every thought truly expressed, and the spirit as well as the meaning preserved,—is likely to do more for the diffusion of oriental learning than a thousand essays.

It requires genius to contract, or to simplify, an idea.

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* The Asiatic Journal, 1835, xvii. p. 277; xviii. p. 289; and 1844-45, iv. p. 234.

Those desirous of improving sink into oblivion; those hasty to correct possess every merit save that of resembling the original.

When two short lines of Persian are expanded into six, or into eight, lines of English,—many epithets must be added, many thoughts amplified, to remedy the supposed deficiencies of the original. The most wretched daub conveying likeness is preferable to the portrait even by a master conveying no likeness.

To give a literal, or perfect, translation of **Ḥāfiẓ** in metre or in prose is rendered impossible:—

(*a*) by the use of words similar in sound and in formation, opposite in signification.
(*b*) by the recondite and lively play of words.
(*c*) by the many compound words, whole stanzas being crowded with compound epithets.
(*d*) by the mysterious and sublime allusions in Ṣūfi poetry represented under objects of voluptuous gratification.
(*e*) by the constant recurrence of the same rhyme without any collateral support of tones to answer in division.

10. In Persian literature, no work is more deserving of attention than the work of **Ḥāfiẓ**. Independently of its literary beauties, it illustrates the manners of a magnificent and intelligent people at a period highly refined and polished.

When in the west, literature was ignored; when our ancestors were engaged in making ridiculous crusades and in mitigating Bulls; when our nobles were unable to sign their name,

In the east, knowledge and genius were rewarded; and Firdausī* wrote!

If verse be to please, then are the Persian poets eminently successful. No one who really understood **Ḥāfiẓ** ever put aside his work without having received real pleasure and true gratification.†

11. On the beauty of oriental literature, I may be allowed to cite the opinion of Sir W. Jones‡:—

Persia has produced more writers of every kind (chiefly poets) than all Europe, since their way of life gives them leisure to pursue those arts which cannot be cultivated to advantage without the greatest calmness and serenity of mind.

At Oxford is a manuscript§ containing the lives of a hundred and twenty-eight of the finest Persian poets; the moderate poets are without number.

The delicacy of their life and sentiments has affected their language; and rendered it the softest as it is one of the richest in the world.

---

* Firdausī (*b.* 931, *d.* 1020).

† The lays of Ḥāfiẓ are sung on the banks of the Ganges as well as on the Danube; in the plains of South India as well as in Turkistān.

‡ See Essay No. 1, p. 180; Grammar of the Persian language, 1828; Works v. p. 426; Discourses 1821, ii. p. 53; by Sir W. Jones, and the Calcutta Review, 1877, lxiv. p. 257.

§ Hyper Bodl. 128.

Those authors are generally esteemed in Persia are neither slavish in their sentiments, nor ridiculous in their expression. A variety of causes have concurred to obstruct the progress of eastern literature. Some have never heard of the Asiatic writings; others will not be convinced that there is anything valuable in them. Some pretend to be busy, others are really idle. Some detest the Persians because they believe in Muḥammad, others despise their language, because they do not understand it.

We all love to excuse, or to conceal, our ignorance.

Another reason is the great scarcity of books necessary to be read before Persian can be perfectly learned.

While the writings of Greece and of Rome are studied by every man of liberal education, the works of the Persians, a nation equally distinguished in ancient history, are either wholly unknown to us or considered destitute of taste, or of invention.

In no language, Hebrew excepted, are there more pious and sublime addresses to the Being of beings, more splendid enumeration of His attributes, or more beautiful descriptions of His visible works, than in the Ḳurān (Arabic), in the poems of Sa'dī, Niẓāmī, and Firdausi (Persian), and in the four Vedas and many parts of the Purānas (Sanskrit).

12. Of the Dīvān-i-**Ḥāfiẓ**, the following Odes have been translated:

(*a*) By John Nott, 1787, seventeen Odes (in verse):—

Odes.				Remarks.
7	121	341	548	
8	155	393	364*	* Calcutta Text.
9	196	412	...	
17*	296	448	...	
31	317	541	...	

(*b*) By John Hindley, 1799, eleven Odes (in prose and in verse):—

Odes.			Remarks.
8	93	317	
9	248	323	
17	258	XL†	† Appendix, Jarrett's Text, 439 of this translation.
25	313	...	

(*c*) By Samuel Robinson, 1872, one hundred Odes (in prose):—

Odes.							Remarks.
8	82—84	168	258	325	448	523	
22	88	176	271	334	465	524	
29	97—98	199	273	346	472	528	
32	100	207	274	348	477	533	
36	106	213	279	353	478	535	
55	130—132	223	284	362	494	538—542	
59	140	225—229	299	372	510	548	
71	147	230	311	381	514	549	
72	155	233	314	433—437	515	555	
74—79	161	243—245	322	441	517	565	
...	...	...	...	...	...	573	

(*d*) By Hermann Bicknell, 1875,* a hundred and fifty Odes (in verse).

Odes.									
From	To	From	To	From	To	From	To	From	To
1	52	...	155	...	246	348	350	...	477
54	59	...	158	...	253	...	355	...	480
61	64	...	162	...	254	360	362	484	485
66	67	175	177	...	258	371	372	...	487
...	69	...	183	264	266	...	381	...	492
77	79	...	188	...	270	384	385	...	494
...	82	...	193	...	282	392	394	...	508
87	88	...	196	...	284	...	407	...	510
91	92	...	199	...	288	...	409	...	517
...	95	...	202	...	292	...	412	...	524
104	111	...	204	...	296	416	418	...	528
113	114	208	211	298	299	...	424	...	541
...	117	213	214	307	310	439	440	...	548
121	123	...	216	314	315	...	442	...	555
...	125	...	220	322	323	...	453	...	562
145	146	...	222	325	328	...	457	...	572
...	149	...	225	331	332	...	459	...	573
...	151	...	230	...	339	...	465	...	...
...	153	...	237	341	344	...	467	...	...

Number of Odes in the above table	204
,, ,, only partly translated; in some cases only a single couplet is given	56
TOTAL TRANSLATED	148

Odes marked—

127	172	in Bicknell's translation	2
...	XL	,, Jarrett's text	...
439*a*	...	,, Clarke's translation	...
		TOTAL OUT OF 573 ODES	150

	No.			No.	
	From.	To.		From.	To.
Kiṭa'āt	574	615	Bino-rhyme	688	690
Rubā'iyyat	616	684	Kaṣīda	...	691†
Maṣnavī	...	685	,,	...	692‡
Sāḳī Nāma	...	686	Penta rhyme	...	693
Mughannī Nāma	...	687			

In Bicknell's translation, look for the small figures S.B.E. (Sūdī Brockhaus's edition) at the foot of each Ode.

* Trübner & Co., 1875.
† Only 6 couplets out of 40.
‡ ,, 11 ,, ,, 40.

Of these translations—

i. (*a*) and (*b*) are valueless.

ii. (*c*) is in prose, and is apparently taken from the German translation by Rosenzweig. There are no explanations of any importance; no ṣūfistic renderings.

iii. (*d*) is in verse; and therefore valueless to the student. There are no explanations of any importance; and no ṣūfiistic renderings.

13. In this translation, in the note on sūfī,ism, in interpolations in the text, and in foot-notes, much sūfiistic information is given.

Sometimes, to save space and expense, words necessary for the understanding of a passage have been inserted in the couplet. Such words are invariably inclosed in brackets, and come after the word (or the sentence) that requires amplification or explanation.

The student can see at a glance what is the literal rendering and what is the explanation.

14. The forms of verse may now briefly be described :—

(*a*) غزل (ghazal).

This is a love poem, consisting of from five to fifteen verses; any metre except the rubā'ī metres may be used; the same rhyme goes through the whole poem; the first hemistich of the first verse rhymes with the second hemistich of the same verse. The poem must be finished, without defects in rhyme, and pure in language, all obsolete words, or vulgar expressions being avoided. Each verse must convey a complete thought. The verses are strung like pearls on a thread, which makes them a necklace, the value whereof lies in the value of each pearl, not in the thread. If two or more verses belong in sense to each other, they are called — mukatta

The parts are—
(maṭla') the beginning.
(makṭa') „ end.

In the makta' the poet introduces his تخلص (takhallus.)

(*b*) قصیدہ (kasīda).

This poem is written in praise of some one and should contain not less than thirteen distichs and not more than a hundred and twenty.*

The parts are :—
i. مطلع (maṭla'), the beginning.
ii. تغزّل (taghazzul) „ introduction.

* Some say not less than 31 nor more than 99 distichs: and, again, some say without limit.

iii. گریز gurīz, the flight for the introduction to the object of praise.
iv. مقطع makṭa', „ end.

This kind of poem is read in the presence of him in whose honour it is composed; and therefore should not be so long as to weary him.

In other respects this poem resembles the ghazal.

(*c*) قطعه (ḳiṭ'a).

This must consist of at least two verses.

A kit'a is:—

i. ghazal, or a ḳaṣīda, in which the first verse is omitted, or in which the two hemistichs of the first verse do not rhyme.
ii. a portion (two verses at least) taken from the middle of a ghazal or a ḳaṣīda.

It has no matla', and can be composed in any metre, the ruba'ī metres excepted.

(*d*) رباعي (rubā'ī).

This is a poem, tetrastic, of four hemistichs, whereof the first, second, and fourth rhyme. The first three hemistichs introduce the happy thought; the fourth hemistich is:—

i. بلند (buland) elevated.
ii. لطيف (laṭīf) witty,) striking.
iii. تيز (tīz) epigrammatical.

This poem is composed in metres called rubā'ī metres;

The دوبيتي (dūbaitī), quatrain, is never composed in the rubā'ī metres.

مثنوي (masnavī).

This poem is a ballad, a romance, an epic. Each hemistich rhyme with its fellow; but the same rhyme does not go through the whole poem, and freedom (in style and in rhyme) is allowed.

15. تخلص (takhallus).

The takhallus is the name which the poet assumes. It is taken:—

(*a*) from the name of the Ruler of the time, or from the Patron.
(*b*) „ his occupation.
(*c*) „ „ own name.
(*d*) „ „ birth-place.

The takhallus is expressed in four different ways:—

(*a*) Shamsu-d-Din Muḥammad-i-Ḥāfiẓ.
(*b*) „ „ Ḥāfiẓ.
(*c*) „ „ Mutakhallṣ bt Ḥāfiẓ.
(*d*) „ „ Nām, Ḥāfiẓ takhallus

16. In June 1889, the Government of India * gave its sanction to the printing, at my expense, of this translation of the Dīvān-i-Hāfiz at its Central Press, Calcutta.

The printer's work of this translation is, therefore, the work of an Indian Press; and is, I consider, a creditable piece of such work.

My thanks are cordially given to Mr. Dean, the Superintendent, and to Mr. A. Sanderson, the Deputy Superintendent, of the Press, for the trouble and the care that they took to carry out their part of the work.

To special notice I wish to bring Maulavī Mīrzā Muḥammad-i-Bisṛāvī, a Persian, who rendered me great help in this work. To him, my thanks are heartily given.

17. The Board of Examiners, Oriental languages, under the Government of India, is simply an examining body; but it might well be more.

It should be the guide, the friend, the counsellor of students of oriental literature; should advise and assist in respect of native instructors, of books, and of modes of learning; and should keep a list of native instructors of approved excellence, fixing their fees, and punishing them for indolence and negligence.

For the acquirement of oriental languages, systematic training is required, more leisure, and more encouragement.

For want of direction, many a student wastes valuable time, explores paths already explored; and surmounts difficulties already smoothed. He intolerably suffers from the indolence, the inertia, and the trouble-giving power of the Munshi, over whom he has no control.

So great and many are the difficulties, that many an energetic man considers as a waste of time the time spent in preparation for a language-examination.

18. Full well I know that grave defects must have their place in a work so long and so arduous as this. All endeavours to translate a Persian poem into another language must fall short of their aim when the obligation is imposed of producing a translation that shall be at once literal, idiomatic, and faithful to each thought of the original. Of my faults, I am very sensible, but I doubt not that those who discern them and know the difficulty of the undertaking will give me fair quarter.

The translation was made in a tropical country, in leisure moments, amidst the pressure and the stress of professional duties most exacting; and under special circumstances of harass and worry that it is not permissible to describe.

* See Letter No. 2907, 12th June 1889, from the Government of India, Finance Department.

19. Mr. H. M. Clarke, to whom this work is dedicated, was a son of the late William Stanley Clarke, Elder Brother of Trinity House, who for twenty-seven years (1815—1842) was a Director, East India Company; and in 1835-36 its Chairman.*

He was educated at Winchester and at Haileybury, where he won the gold medal for Persian; in April 1826 he joined the Bengal Civil Service; and, after serving in China, retired in (or about) 1843.†

In 1875, "the Persian Manual," published under my name, was dedicated to him. In January 1889, he accepted the dedication of this work, in which he was much interested; but the completion of which he was not allowed to see; for on the 11th June 1889, at Bexhill Rectory, at the advanced age of 84 years, he died.

He was the kindest, the most unselfish, and the most generous of men; and the most worthless I should indeed be, did I not lament him with a lamentation that is not to be expressed in words.

Those who knew him will be grateful for these few words calling him to mind; those who knew him not will perchance of their courtesy pardon me for their expression.

H. WILBERFORCE CLARKE.

CALCUTTA:
January 1891.

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* See Alphabetical List (1839), Bengal Civil Service, 1780—1838.

† See—
(*a*) The above-named List.
(*b*) Smith and Co.'s Bengal Directory and Quarterly Register (Hurkaru Press), Calcutta, for 1836 (pp. 3 and 36) and 1840 (p. 43).
(*c*) Scott and Co.'s Bengal Directory and Register, Calcutta, for 1842 (pp. 2 and 21) and 1843 (p. 20).

List of works relating to Ḥāfiẓ:—

Date.	Name of Writer.	Nature of Work.	Where published.
1680	F. Meninski	Linguarum Orientalium. Ode 1, rendered into Latin prose, pp. 189-191	Vienna.
1767	T. Hyde	Syntagma dissertationum. Ode 1, rendered into Latin prose, p. 447	Oxford.
1771	de Reviski	Specimen poeseos Persicæ. Proæm xxix-xxxviii. The first sixteen Odes, rendered into Latin prose.	
1774	J. Richardson	Specimen, Persian Poetry, sixteen Odes with an English translation and paraphrase, chiefly from the specimen poeseos Persicæ of Reviski	London.
1787	Nott	Odes (17) from Ḥāfiẓ rendered into English verse. No. 155, 296, 317, 412, 196, 393, 364, 7, 121, 341, 548, 8, 448, 31, 17, 541, 9	„
1791	Wahl	Neue Arabische Anthologie, pp. 46-74	Leipzig.
1791	?	The Persian Work of Muḥammad Shamsu-d-Dīn Ḥāfiẓ with his life	London.
1792	W. Jones	Asiatic Researches, Vol. 3 (p. 172). "The Mystical poetry of the Persians"	Calcutta, London.
1795	W. Quseley	Persian Miscellanies Ode 529, c. 1, p. 152. „ 249, „ 1, „ 164. „ 7, „ 9, „ 184. „ 535, „ 11, „ 124. „ 185, „ 1, „ 124. The Mughanni Nāma, p. 160.	London.
1797	W. Ouseley	Oriental Collections, Vol 1. Ode No. 1 (p. 208) in English verse. „ „ 491 („ 276) „ „ prose. „ „ 508 („ 356) „ „ „	Cooper and Graham, London.
1797	W. Jones	Works. Vol. 2 Ode 464, c. 7, in English prose, p. 316. „ 17, the whole „ „ „ „ 321. „ 541, „ „ „ „ „ 323. Ode 94, c. 6, in Latin prose, p. 395. „ 393, the whole „ „ „ „ 404. „ XXIX „ „ „ „ „ 407. „ 448, „ „ „ „ „ 410. „ 412, „ „ „ „ „ 413. „ 121, c. 3, 9, 10, 12 „ „ „ „ 429. „ 564, c. 1 „ „ „ „ 461. „ 548, the whole „ „ „ „ 465. „ 296 „ „ „ „ „ 468. „ 317 „ „ „ „ „ 471. „ 151, c. 5 „ „ „ „ 473. „ 225 „ 9 „ „ „ „ 473. „ 60 „ 7, 1 „ „ „ „ 478. „ 6 „ 9 „ „ „ „ 477. „ 341 „ „ „ „ 475. „ 31, the whole „ „ „ „ 550.	„

Date.	Name of Writer.	Nature of Work.	Where published.
1798	W. Ouseley	Oriental Collections, Vol. 2. Ode No. 1, Appendix, Jarrett's Persian Text (p. 80) in English prose	London.
1799	W. Jones	Works IV. Ode 8 (p. 449) in English verse. Essay on the poetry of the Eastern Nations, pp. 527-548.	„
„	„	Works V. Ode 57 (pp. 116, 484) in French verse. Ten Odes in French prose (pp. 464-471), and in French verse (pp. 488-503).	
1800	W. Ouseley	Oriental Collections, Vol. 3 Ode 426 (p. 107). „ 476 („ 126).	
1800	Hindley	Poems (11) of Ḥāfiẓ in English verse and prose, Nos. 17, 93, 485-172, 8, 323, 313, 248, 9, 258, 25, 317	„
1802	S. Rousseau	Richardson's Specimen of Persian poetry, revised and corrected	„
1812	Von Hammer	The Divān-i-Ḥāfiẓ translated into German verse (without notes)	Tebingen.
1846	Dauner	Poems of Ḥāfiẓ translated into German (2 vols.)	Hamburg.
„	Gore Ouseley	Biographical notices of poets (Ḥāfiẓ), pp. 23-42	London.
1852	Dauner	Poems of Ḥāfiẓ translated into German	Nurnberg.
1856	...	Calcutta Review, Vol. 26, Notice of Ḥāfiẓ (pp. 398-414)	Calcutta.
1860	W. Ouseley	Oriental Collections, Vol. 3 Ode 426 (p. 107). „ 476 („ 126).	London.
1864	Rosenzweig	Persian Text (after Brockhaus-Sūdi) and translation in German verse	Vienna.
1865	Nesselmann	Der Divān des Schems-eddin Muḥammad Ḥāfiẓ (Selections) in German verse	Berlin.
1873	S. Robinson	A Century of Ghazals (Ḥāfiẓ), English prose	Williams and Norgate, London.
1875	Hermann Bicknell	Selections from Ḥāfiẓ translated into English verse (120 Odes with Ḳiṭa'āt, Rubā,'iyat and Mukhammas). See the preface (p. xiii) of this work	Trubner and Co., London.
1876	E. H. Palmer	The song of the reed and other pieces (6 Odes)	„
1877	H. Blockmann	Journal, Asiatic Society, Bengal, Vol. 46. An unknown Ode of Ḥāfiẓ rendered into English prose (p. 237)	Calcutta.
1878	W. H. Lowe	Odes (12) of Ḥāfiẓ done literally into English	Spalding, Cambridge.

Date.	Name of Writer.	Nature of Work.	Where published.
1883	S. Robinson	Persian Poetry, Firdausi, Niẓāmi, Ḥāfiẓ, Jāmi	Williams and Norgate, London.
1884	E. P. Evans	"Atlantic Monthly," January, Text and translation of Ḥāfiẓ. Commentary Persian Text of Ḥāfiẓ by :— Shūri. | Lāmi'i. | Sham'i. Sayyid 'Ali. | Surūri. | Sūdi.	?
1876 and 1886.	...	Commentary Persian Text, Ḥāfiẓ, by Sayyid Muḥammad Ṣādiḳ 'Ali	Laknau.
17th Century.	Sūdi	Persian Text of Ḥāfiẓ with commentary (in Turkish).	
1791	E. India Company.	Persian Text of Ḥāfiẓ printed without notes	Fort William, Calcutta.
1826	...	Persian text of Ḥāfiẓ. (lithographed with notes)	Calcutta.
1831	...	" " " "	Kānpūr.
1841	...	" " " "	Bombay.
"	...	" "	Constantinople.
"	...	" "	Boulāk.
1854-56	Brockhaus	" " (with a commentary in Turkish up to Ode 80, and with the scanning)	Leipzig.
...	Rosenzweig	Persian Text (with translation in German verse)	Vienna.
1858	"	Vol. 1.	
1863	"	" 2.	
1864	"	" 3.	
1870	...	Persian text, with (two) commentaries in Turkish, one by Maulānā Sayyid Muḥammad Wahabī ibn Sayyid Ḥasan Ash'arī al Fānūnī, and the other by Sūdī, printed at the 'Āmira Press.	Constantinople.
1883	...	Persian Text (lithographed with notes, Ḥaidarī Press)	Bombay.
"	...	" " " " Ṣafdarī Press)	"
"	...	" " " " Niwal Kishūr)	Laknau.
1884	...	" " " " Raẓavī Press)	Dihli.
1881	H. Jarrett	" " (printed without notes, and without scanning)	Calcutta.
1476 to 1872.	...	The eleven works mentioned as references at the head of the life of Ḥāfiẓ (p. xxiii.)	

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ṢŪFĪ,ISM . . . . . 1013 to the end.

Table of odes and of other verse.

LETTER.	ODES.			Number of Couplets.	PAGE.	
	From	To	TOTAL.		From	To.
ا	1	15	15	140	1	60
ب	16	19	4	31	61	70
پ	...	...	...	....	...	...
ت	20	109	100	708	71	230
ث	...	110	1	7	...	232
ج	...	111	1	9	...	233
چ	...	...	...	...	...	...
ح	112	113	2	17	235	237
خ	...	114	1	9	239	240
د	115	281	167	1552	241	494
ذ	...	...	...	...	...	...
ر	282	297	16	154	498	518
ز	298	309	11	100	519	535
ژ	...	...	...	...	...	...
س	310	315	6	51	537	545
ش	316	337	42	190	547	580
ص	338	339	2	15	581	583
ض	340	341	2	13	585	586

Letter.	Odes. From	Odes. To	Odes. Total.	Number of Couplets.	Page. From	Page. To
ط	...	342	1	7	...	587
ظ	...	343	1	9	...	589
ع	344	347	4	34	591	595
غ	...	348	1	7	...	597
ف	...	349	1	10	599	600
ق	350	352	3	31	601	605
ک	353	355	3	24	607	611
گ	...	...	...	...	...	...
ل	356	365	11	94	612	629
م	366	442	77	730	631	739
ن	443	467	25	205	741	774
و	468	478	11	105	775	791
ه	479	494	16	148	793	813
ي	495	573	78	773	815	932
	Total Odes		573	5,073		

Name.	Verse. From	Verse. To	Verse. Total.	Number of Couplets.	Page. From	Page. To
Kit'āt	574	615	42	166	933	955
Rubā'īyāt	616	684	69	138	957	975
Maṣnavī	...	685	1	41	977	980
Sāḳī Nāma	...	686	1	138	981	992
Mughannī Nāma	...	687	1	44	993	996
Bino-rhyme	688	690	3	26	997	999
Ḳaṣā,id	691	692	2	80	1001	1008
Total	...	...	119	633		
Mukhammas	...	693	1	13 Stanzas.	1009	1011

THE LIFE OF ḤAFIẒ.

REFERENCES.

Nafaḥatu-l-Uns (1476) by Nūru-d-Dīn Abdu-r-Raḥmān-i-Jāmī (*b.* 1414, *d.* 1492).
Tārīkhu-sh-Shu'arā (1486) by Daulat Shāh-i-Samarḳandī.
A mutilated MS. copy of Ḥāfiẓ (1604), Asiatic Society, Bengal.
Tārikh-i-Dakan by Muḥammad Ḳāsim Fīrishta* (*b.* 1570, *d.* 1612 ?).
„ Jahān-Kushā by Mīrzā Maḥdī Khān.†
Ātash Kada by Ḥājī Luṭf Alī (*b.* 1721).
Catalogue (p. 64), Library of Tippū Sulṭān, Maisūr, by Charles Stewart, Professor of Oriental Languages, Haileybury, 1809.
Majma'u-l-Fuṣaḥā‡ (1872 by Mīrzā Riẓa Ḳulī Khān-i-Hidayat-i-Mazindarānī).
Khazāna-i-Āmirā by Mīr Ghulām Alī Azād.
Tārikh by Muḥammad Gul Andām.
„ „ Shīr Khān-i-Lūdī.

Khwāja Shamsu-d-Dīn Muḥammad-i-Ḥāfiẓ was born in the beginning of the fourteenth century at Shīrāz.

He was of good family, of excellent education, and skilled in jurisprudence.

Immersed in poetic indolence, public life and honours had no charm for him. In youth, he engaged in friendship and indulged in conviviality; but, afterwards, he devoted himself wholly to religion, observing austerity and embracing poverty.

Proud of his genius, he never accepted invitations to Courts.

Those who saw him little regarded him as a latitudinarian; those who saw him much, as an enthusiast. He was an enemy to conventionalism; and acted on those broad and universal principles which, in every age and country, are the same.

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* The Firishta (Gulshān-i-Ibrāhīmī, Nauras-Nāma; Tārikh-i-Ibrāhīmī) has been translated—
(*a*) the 1st and the 2nd books (down to Akbar) by Colonel Dow, 1768.
(*b*) „ History of the Dakan by Captain Jonathan Scott.
(*c*) „ entire work by General Briggs, 1829.
Mohl says that Firishta was born 1550 and died 1623.

† Mahdī Khān was confidential Secretary to Nādir Shāh (*b.* 1687, *d.* 1747). This work was translated into French by Sir W. Jones.

‡ This was printed by his son, the Director, Public Instruction, Persia, 1881.

He was a ṣūfī and cared naught for the outward observances of the Ḳurān;* he regarded the Masjīd as he regarded the Church; and believed in the Eternal, whom the world reveres, as the Only Absolute Existence.

2. Daulat Shāh says:—

Ḥāfiẓ, the king of the learned ones and the cream of the wise ones, was the wonder of the time. His speech is such that it cometh not into the criticising power of man. Verily, it hath the desire for the Hidden, and the taste of the order of faḳr;† and they call him Lisānu-l-Ghaib.‡

Void of difficulty and plain, is his speech; but in truths and divine knowledge (ma'rifat) its meanings are endless. Far below his degree, is the rank of poet. In knowledge of the Ḳurān, he is peerless; in knowledge, outward and inward, un-equalled. From great desire for religion, he bowed not his head to the world; and without difficulty earned a bare subsistence.§

With deep love for Darvīshes and Ārifs, he used to associate with Rulers and Vazīrs; and, despite his excellence and perfection, with able youths. All he pleased; with all, was pleased. He loved no verse save the ghazal.

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3. The lofty and sublime language of Firdausī and the terse morality of Sa'dī‖ claim a high place in our esteem; but, a place still higher, does the Dīvān-i-Ḥāfiẓ claim.

In it, we discover the private life of a Persian; his turn of mind; and his thoughts and occupations.

4. Ḥāfiẓ breathes originality in all his works; scorns to imitate any authority but nature, or to use any art but art to conceal art; has defects but only his own; has beauties but only his own. He may be condemned; he cannot be

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* Maulāna Rūmī (*b.* 1207, *d.* 1273), Prince of Ṣūfīs, says:—
"Out from the Ḳurān, the marrow I took;
"Before dogs, its bones, I cast."

† To Muḥammad, a man cried:—
"O prophet! I am in faḳr!"
Muḥammad replied:—
"Al faḳru faḵhrī, Poverty is my glory."
Presently, another came; and similarly cried out—
Muḥammad replied:—
"In both worlds, poverty causeth man to blush."
Turning to his companions, he said:—
"Wonder ye at the apparent inconsistency of my answers to these two men seemingly alike? "The first has abandoned the world; the second, the world."

‡ "The Tongue of the Hidden."

§ See Ode 444, c. 9.

‖ Firdausi (*b.* 931, *d.* 1020); Sa'dī (*b.* 1175, *d.* 1292).

compared; in no other country, was ever born a genius so rare. Eccentricity, the badge of the learned, and the companion of genius, was found in Ḥāfiẓ to such a degree that the people deemed him to be inspired, and the sage, distraught.

His verse is rich in fancy, powerful in imagination, original, sublime, wild and glowing, grave and gay. He dwells on the degeneracy of his age, on the vanity of the world, on the power of sin, on the greatness of the Creator, on the pleasures of the time of youth, on the enjoyments of the world, on universal charity, and on toleration and liberty of conscience.

His odes are free from any mean or abject spirit, from attempts at wit, from obscure metaphor, from an inflated style; they are insinuating, inimitable, unique, plaintive and sportive, encomiastic and sarcastic, tender and querulous, simple and dignified, voluptuous and sublime.

The style is effulgent, dazzling, finished, concise; the loss of a word is the loss of a beauty. It is clear, unaffected, harmonious,—displaying great learning, matured knowledge, an intimate acquaintance with the nature (outward and inward) of things, and a certain fascination of expression unequalled by any. His love of liberty and his natural mirth have never been strained, nature alone, he has held up to admiration.

In music and eloquence, the strains of Ḥāfiẓ are without equal in Persian literature. His scorn for sober thoughts, the wildness of his fancy, and the easy flow of his numbers, delight the reader, saint or sinner.

Youth considers his odes authority to pass the time of youth in pleasure; the sage, considering his religious enthusiasm the mark of God's favour, recites his mystical odes as prayers.

The reader will find a profusion of grace and beauty constantly springing up in full verdure to entice him to labour and to invite him to enjoyment.

By mere simplicity and beauty, the plain and simple meaning of these ghazals will—as a faithful representation of natural imagery, and as the mould of a mind gifted with the most energetic power of expression,—always please.

5. The shaikhs and the ṣūfīs all agree in considering the Dīvān-ī-Ḥāfiẓ as the very height of perfection.

Charles Stewart says:—

"Ḥāfiẓ was eminent for his piety; and passed much of his time in solitude, "—devoting himself to the service of God, and to reflection on His di- "vine nature. By his countrymen, he is classed among the inspired and "holy men; and his works—held as inferior only to the Ḳurān,—are fre- "quently consulted by diviners."

He is the most natural and the least egotistical poet of Persia. What egotism there is, is the egotism of an honest heart, that, unmoved beheld the fame of rivals.*

"Come! sing the ghazal, beautiful, delightful, full of burning (passion);
"For joy-giving and life-increasing is thy verse——O Ḥāfiẓ!
Ode 343, c. 9.

In the seventeenth century, Sūdī, the Bosnian, declared that the verse of Ḥāfiẓ derived its innate grace from having been bathed in the water-of-life; and that in beauty it equalled the Ḥūru-l-'Īn.†

6. Are the poems of Ḥāfiẓ to be taken in a literal, or in a ṣūfī,istic, sense?

In 1805, at Fort William, Calcutta, this formed the subject of a disputation.

Sir W. Jones said:—

The question admits not of a general answer. The most enthusiastic ṣūfī allows that there are some odes that, being void of ṣūfī,istic mystery, may be understood literally.

In 1809, Charles Stewart said:—

A few of the poems of Ḥāfiẓ may be understood in a literal sense; but in general they allude to the ṣūfī-mysteries.

Had wealth, or sensual enjoyment been the wish of Ḥāfiẓ,—it might have been amply gratified, as most liberal offers from the Princes both of Persia and of India were held out to him. But, he preferred a life of poverty and of retirement.

7. In English, is it possible to give a faint idea of the elegance of the original?

The general sense and meaning of the poet, we may preserve; but we cannot preserve the force of every particle, and of every equivocal expression; nor the mystical allusions, nor the blaze of light, nor the unconfined range and ease of verse.

Horace says:—

Transfuse the spirit of the original rather than the mere expression.

But, in a first translation of a great unknown work, accuracy is a higher and more indispensable quality.

In his translation of Homer, the poet Cowper says:—

"Fidelity is of the very essence of translation. The matter found in me, whether the reader like it or not, is found in Homer; the matter not found in me * * * * is found only in Mr. Pope. I have omitted nothing, invented nothing. To those who would tell me that my diction is plain and inelegant, I reply that I know it; that it would be absurd were it otherwise; and that Homer stands in the same predicament."

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* See Odes 132, c. 11; 343, c. 9.

† The ḥūris with large dark eyes of paradise. See the Ḳurān.

In his translation of Homer, Chapman inserted innumerable things that are not in the original. Where Homer is bald and flat, he creates new beauties; or, with the charm of some brilliant, or sonorous, impropriety, plucks out the offence.

Professor Blackie disapproves of Cowper's course; approves of Chapman's.

In the case of a known work which has repeatedly been translated; and which one wishes only to see in a pleasing garb in one's native tongue,—Chapman's course (approved by Blackie) cannot be sufficiently commended.

But, in the case of a great, unknown, oriental work which has never been translated; and which one wishes to know—such a course cannot be sufficiently condemned.

With a rounded sonorous phrase, it is easy to pass over a difficult passage, to conceal one's ignorance, and (for so doing) even to win laudation. To such a course, the only objection is its dishonesty.

If a literal and faithful translation be made, the poet can with ease turn the translation into verse; and the ornamental translator, knowing little or nothing of the original, can, with little or no trouble, gain great credit by bringing out a polished and an adorned translation.

8. In some works the name of **Ḥāfiẓ** is incorrectly given as—
Muḥammad Shamsu-d-Dīn.

See:—

a Reviski's specime Poeseos Persiæ, 1771.
b Select Odes by John Nott, 1787, p. i.
c The Catalogue (p. 64) by Charles Stewart, 1809.
d „ Calcutta Review (p. 402), 1856.
e Bicknell's Selections from Ḥāfiẓ (p. xviii), 1875.

9. As his takhalluṣ (poetical title) he took the name **Ḥāfiẓ**, a word signifying:—

(*a*) One who knows by heart the Ḳurān.
(*b*) A care-taker.

10. Jāmī says:—

Not knowing the ṣūfī Pīr, under whom **Ḥāfiẓ** studied, I cannot say to what religious order he belongs; but, from his verse, I should judge him to be a ṣūfī of eminence. He gives him the title:—

(*a*) لسان الغيب the tongue of the Hidden,
(*b*) ترجمان الاسرار „ interpreter of mysteries,

because his verse flowed spontaneously and without trouble, as if it came from the other world.

Riẓā Ḳulī states:—

The Pīr who instructed **Ḥāfiẓ** was Maulāna Shamsu-d-Dīn-i-Shīrāzī.

11. About four Persian miles from Shīrāz is a place called Pīr-i-sabz, "the green Pīr," on a hill called the Bābā Kūhī.

The idea was that the youth who should without sleep pass forty successive nights at this place would infallibly become an excellent poet. **Ḥāfiẓ**, then a youth, accordingly vowed that he would do this.

Now, at this time, he was passionately in love with a damsel, Shākh-i-Nabāt, "the branch of Candy." Thus, every morning, he walked before the dwelling of his coy mistress; at noon took refreshment and rest; and at night kept vigil.

On the fortieth morning, he was transported on seeing the damsel beckon to him through the lattice. She received him with rapture, declaring that she preferred a man of genius to the son* of a king. All night, she would have kept him; but **Ḥāfiẓ**, recollecting his vow, tore himself from her, and returned to his vigil.

Early, the next morning, at Pīr-i-sabz, an old man (Khiẓr) in a green mantle approached him, and gave him a cup of the water of immortality.

12. One day, **Ḥāfiẓ** was sitting with his uncle Sa'dī,† who was composing an ode on ṣūfīism. **Ḥāfiẓ** read the first and only line that had been written; and longed to complete the couplet.

Sa'dī being compelled to leave the room, he completed the couplet. When he returned, he summoned **Ḥāfiẓ**, and desired him to finish the whole work as he had done the first verse.

Then, he cursed him, saying:—

"Your work shall bring the curse of insanity on the reader."

Ever since, the Muslims say that the odes of **Ḥāfiẓ** have, on human understanding, had this accursed effect.‡

13. Before he had taken leave of the society of nobles and of the wealthy, he was induced to visit the King of Yazd.

The king, getting tired of him, treated him coldly. (Kiṭ'a, 577 c.)

Khwāja Ḳivāmu-d-Dīn, Vazīr to Shāh Shujā, Ruler of Shīrāz (*d.*.1363), founded for him a college, wherein he lectured on religion and laws. By his generosity and the generosity of others, **Ḥāfiẓ** benefited much, yet died poor. (Ode 412, Kiṭ'a, 581, 605.)

Sulṭān Uvais Jalāyar, Ruler of Baghdād (*d.* 1374), who first courted and then abandoned him, he reproaches. (Ode 204, c. 11.)

Sulṭān Aḥmad-i-Īlkhānī Jalāyar, Ruler of Baghdād (*d.* 1410), wishing to purchase **Ḥāfiẓ's** praise made him liberal offers. These, and other offers, he rejected. Ode 497.

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* The Prince of Shīrāz.

† This is not shaikh Sadi-i-Shīrāzi (*b.* 1195, *d.* 1292).

The Calcutta Review (p. 403), 1856.

‡ The writer states that the Shias of Constantinople implicity believe thus.

It is supposed that Ḥāfiẓ was married.

In Odes 13 and 90, he deplores the departure of his beloved for a while from his dwelling; and in Ode 227 bewails in pathetic strain her loss by death.

In Ode 117, and in Ḳiṭ'at 598, 606, he bewails the loss of his sons.*

14. Although Sulṭān Aḥmad-i-Īlkhānī† (*d.* 1410) was a king, he was a skill-cherisher. He was skilled in painting, in bow-bending, in arrow-casting; and used to compose verse in Arabic and in Persian; and to write with six pens (in six languages). In music he was skilled; and therein composed much. Khwāja 'Adur-i-Ḳādir was his attendant and (some say) his pupil.

Nevertheless he was a man of blood and creditless; he used to eat opium and thereby made his brain dry. Guiltless, he made despicable the true man; and, on small account, made great the despicable.

Therefore his subjects abhorred him; and his chiefs used to write to Tīmūr-i-Lang, who, for overthrowing him, was at last induced to lead an army.

To Tīmūr, Sulṭān Aḥmad wrote:—

To time's violence, our neck, place we— why?
For every trifling work, trouble, endure we—why?

Sea and mountain, we pass and abandon;
Like the (mighty) Simurgh, overland and sea, our feathers we shed

To desire, the foot on the sphere's summit, let us place;
Or, like men, our head intent on resolution, place.

When Tīmūr learned this, he bewailed saying:—

"Would to God that I could compose verse and in verse reply. Perchance among my sons and family, is one who can do so."

The lot they cast on Mīrān Shāh Mīrzā; and on Khalīl Sulṭān Bahādūr, who thus replied:—

Beneath time's violence, thy neck place, and head stir not;
The great work, trifling, 'tis impossible to regard.

Though like the (mighty) simurgh, thou attemptest (to scale) the (lofty) mountain of Ḳāf,
Like the little sparrow, be; and down thy wings and feathers shed.

Out from thy brain, the vain fancy cast;
So that, into the skull-pan of thy head, there go not a hundred thousand heads (of spears).

Upon reading this, Sulṭān Aḥmad fled to Rūm.

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* See Bicknell's Selections, pp. 108, 286, 292.

† From Daulat Shāh.

15. Sulṭān Maḥmūd Shāh Bahmanī, King of the Dakan,* was learned in the arts and in Persian and Arabic; and a patron of literary merit.

Poets of Persia and Arabia, on presenting a poem at his court, were rewarded with a thousand pieces of gold; and after a while, laden with gifts, sent to their native land.

Ḥāfiẓ desired to visit the King; but had no money to do so. On hearing this, Mīr Faẓlu-l-lāh Anjū (the King's Vazīr) sent money; and entreated him to come to his master's court.

Ḥāfiẓ accepted the invitation, giving a part of the money to his creditors; part to his sister's children; and, with the rest, furnishing himself.

On reaching Lāhūr, he met an acquaintance, robbed by bandits; to him, he gave all he had. Thus, he was prevented from proceeding farther.

But two Persian merchants† returning to Persia whom he met offered to pay his expenses for the pleasure of his society. They took him to Hurmuz (Persian Gulf), where he embarked on a ship sent him by Sulṭān Maḥmūd.

Before the anchor was weighed, there arose a great storm which affrighted Ḥāfiẓ and made him give up all thoughts of visiting the Dakan.

Promising an early return, he quitted the ship; and through a friend on board sent to Mīr Faẓlu-l-lāh:—

To pass life a single moment in grief, a world altogether—— is not worth;
For wine, sell our ragged religious garment; for more than this it—— is not worth.

At first, in hope of profit, easy appeared the toil of the sea;
A mistake, I made; for a hundred jewels this great deluge (the ocean)—— is not worth.

The pomp of the imperial crown,—whose grandeur is fear of life,
Is verily a heart-alluring crown; but the abandoning of one's life—— is not worth.

Ode 142, c. 1, 6, 7.

On receiving these lines, Mīr Faẓlu-l-lāh informed the King, who (through Mullā Muḥammad Ḳāsim of Mashhad) sent Ḥāfiẓ a thousand pieces of gold simply for his attempt to see him.

16. In 1357, Mubārizu-d-Dīn Muḥammad Muẓaffar put to death Shāh Shaikh Isḥāḳ, Governor of Shīrāz, patron to Ḥāfiẓ.

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* From Firishta.

† Khwāja Zainu-l-Ābidīn.
„ Muḥammad-i-Kāzirūnī,

In 1359, Shāh Shujā'* put out the eyes of his father, Muḥammad Muẓaffar, and became Ruler of Shīrāz. He regarded **Ḥāfiẓ** with hate on account of his poetic genius.

Happening to see Ode 525, wherein was a couplet expressing disbelief in a future state, he cited **Ḥāfiẓ** before the 'Ulamā of Shīrāz.

Warned of the plot, **Ḥāfiẓ** wrote, above the un-orthodox couplet, a new couplet, whereby he put the words into the mouth of a Christian. Thus, he saved himself punishment (death); and induced all to condemn Shāh Shujā' for making an unjust accusation.

How pleasantly to me came these words which in the morning said——
At the door of the wine-house with drum and reed, a Christian :—
"If the being a Musalmān be of this sort that **Ḥāfiẓ** is,
"Alas if, after to-day, be——a to-morrow."

Ode 525, c. 9, 10.

17. In 1369, Ghiyāṣu-d-Dīn Pūrabī, King of Bangāla, invited **Ḥāfiẓ** to visit him; but could not induce him to do so.

Regarding **Ḥāfiẓ** and this King, is a pleasing story in Ode 158, whereto the reader is referred.

18. Riẓā Ḳulī says that **Ḥāfiẓ** wrote a commentary on the Ḳurān; and, that many of the odes ascribed to him were written by Salmān Sāvajī† (*d.* 1377).

19. In 1392, Tīmūr-i-Lang‡-i-Gūrakān Ṣāḥib-i-Ḳirān (*b.* 1336, *d.* 1405) having subdued Fārs and slain Shāh Manṣūr, King of 'Irāḳ and Fārs, ordered **Ḥāfiẓ** to be brought before him, and said :—

Although, with the flash of my flashing sword, to make prosperous Samarḳand and Bukhārā which are of my native land and place of rest, I have subdued the inhabited fourth part of the world; and laid waste a thousand prosperous places and dominions, ——thou, pitiful one, wouldest sell and give Samarḳand and Bukhārā for a dark mole! §

Kissing the ground, **Ḥāfiẓ** said :—

"O Sulṭān of the world! through this way of giving, it is that to this $\left(\frac{\text{joyous}}{\text{disastrous}}\right)$ day I have fallen!"

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* Abū Isḥāk. See Nos. 174, c. 7; 279, c. 21; 579.
Muḥammad Muẓaffar. „ „ 574, c. 5, 10.
Shāh Shujā'. „ „ 113, 574, 691.

† See Nos. 294, c. 15; 612.

‡ Vulg. Tamerlane.

§ Tīmūr referred to Ode 8, wherein Ḥāfiẓ offers Samarḳand and Bukhārā for the beloved's dark mole.

To the Ṣāḥib-Ḳirān, pleasing came this reply. Him, he approved and reproved not. Nay, he kindly treated him;* invited him to Samarḳand; and reproached him for not making his capital the subject of sweet song.

It is said that an envious poet suggested this interview, in the hope that **Ḥāfiẓ** might become a victim to his machinations.

Ḥāfiẓ's good sense and pleasing replies averted the blow.

20. The following passages may be noted:—

Ode 13, c. 1; 322; 381, and 340, wherein he expresses his love for Shīrāz.

Ode 442, which he wrote in 1387 when Tīmūr invaded Persia.

Ode 499, c. 11, and the Sāḳi-Nāma, 686, c. 134, wherein he eulogises Shaikh Niẓāmī-i-Ganjavī.

The Mukhammas, 693, c. 10, wherein he states that men will visit his tomb.

Odes 155, c. 3, 535, c. 11, wherein is shown that his fame had reached to Samarḳand and to Bangāla.

Odes 179, c. 6, 359, c. 3, 371, c. 1, and 374, c. 5, wherein he states that, by effort, none can become a lover of God.

Ode 408, c. 5, wherein he says:—

"In the midst, behold not thou the monastery and the tavern (of love for God);
"God is witness,—where—He is, with Him I am."

The reader may peruse:—

Passage.	Couplet.	Passage.	Couplet.
96	4	463	7
435	8	571	10-12
686	92	3	5
492	1	6	8-9
308	8	225	3
309	7	...	...

21. The date of **Ḥāfiẓ's** death is:—

	A.H.	A.D.
By the slab on his tomb	791	1388
„ Doulat Shāh	„	„
„ Hāji Luṭf 'Ali	„	„
„ The mutilated M.S. copy of **Ḥāfiẓ**	„	„
„ Muḥammad Gul Andām	2	1389
„ the Taẓkiratu-sh-Shu'arā	794	1391
„ Charles Stewart (p. 64)	79	1394
	...	

* Unfortunately for the authenticity of this tale (by Daulat Shāh), it is said:—

(*a*) that Tīmūr took Shīrāz, and saw **Ḥāfiẓ**, in 1392.

(*b*) that (by the slab on his tomb) **Ḥāfiẓ** died in 1391.

The date of Tīmūr's interview is:—

(*a*) by Daulat Shāh, 1392.

(*b*) „ Bicknell (p. xiv), 1387.

The ḳiṭ'a* whereby the date (791 A. H.) of his death is determined is :—

چراغ اهل معني خواجه حافظ كه شمعى بود از نور تجلي
چو در خاک مصلى يافت منزل بجو تاريخش از خاک مصلى

This ḳiṭ'a will be found at the end of the rubā'iyāt of all the bāzār Persian texts ; its translation in a foot-note under Ode 439.

22. Some of the verses of Ḥāfiẓ being considered impious, the 'Ulamā of Shīrāz refused, after his death, to utter the funeral prayers over his body.

Finally, it was settled that scattered couplets from his odes, written on slips of paper, should be placed in a vessel, and taken out therefrom by a child ; and that, thus, the dispute should be decided.

The verse drawn was :—

From the bier of Ḥāfiẓ thy foot withdraw not ;
For, though immersed in sin, he goeth to paradise.
Ode 60, c. 7

Shouting with joy Ḥāfiẓ's friends took up the bier ; and all joined in following it to the tomb.†

23. He is buried at a spot two miles north-east of Shīrāz in the centre of a small cemetery, whereof the rest is laid out as a flower-garden with an avenue of cypress trees of great size and age.

The tomb of Ḥāfiẓ, is placed at the foot of one of the cypress trees which he himself planted. The cemetery is separated from the garden by an ornamental wall with a central portico.

This site is called the Ḥāfiẓiya.

Soon after the taking of Shīrāz (1452) by Sulṭān Abū-l-Ḳāsim Bābar, his Vazīr, Maulāna Muḥammad Mu'ammāī erected over the grave of Ḥāfiẓ a handsome monument.

In 1811 (circa), the Vakīl Karīm Khan Zand placed, over the tomb, a slab of alabaster‡ (from Marāghah Āẕarbījān) sculptured (in bas relief in nasta'liḳ character) with the lines set forth in Ode 439.

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* The author of the ḳiṭ'a is unknown.

† This is the version by Shīr Khān Lūdī.

By the Calcutta Review (p. 406), 1856—

"Before a person whose eyes were blind-folded, the dīvān was placed and opened. Seven leaves back from the place of opening being counted, the finger pointed to this verse in the text."

As Ḥāfiẓ predicted in Ḳiṭ'a 693, c. 10, his tomb is now a place of pilgrimage.

Charles Stewart (p. 64) says that Ḥāfiẓ was buried with much pomp.

‡ Morier (p. 104) calls it marble in colour,—a combination of greens, streaked with blue and red veins.

So exquisitely are the lines carved, that they seem to be rather the work of the finest pen than of the sculptor's chisel.

He also built a pavilion with apartments for the Mullās and the darvīshes who attend the tomb; and beautified the garden so as to render it a most delightful retreat.

Close by the garden, runs the stream Ruknī; and at about a quarter of a mile west of the tomb, is the Masjid of Muṣalla.

Few men were more capable of composing their own epitaph than was Ḥāfiẓ. Leading a life of unimpeachable purity, in constant communion with his own heart, he, alone, could do himself justice.

In Bicknell's Selections (p. 227), is a chromo-lithograph of the tomb.

24. After his death, Sayyid Ḳāsim-i-Anvār, who was a follower of Ḥāfiẓ, formed the poems into a dīvān* of 569 Odes, and called it :—
"the Dīvān-i-Khwāja-i-Ḥāfiẓ."

25. The odes of Ḥāfiẓ are consulted as an oracle—
News of the sky (Fate), the men of the dust (of the grave) give;
Of the speech of Ḥāfiẓ of Shīrāz, the omen regard.†

Mīrzā Mahdī Khān says :—
"Before setting out on his expedition against Tauris, Nādir Shāh consulted the "Dīvān-i-Ḥāfiẓ.

The book being opened, and seven lines counted back from the place of opening, the finger pointed to :—
Ḥāfiẓ! by thy sweet verse, thou hast taken 'Irāḳ and Fārs;
Come; for now is the turn of Baghdād and the time of Tabrīz.
Ode 57, c. 7.

The omen being auspicious, Nādir Shāh set out, and succeeded.‡

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* According to Daulat Shāh. He says :—
The treasure of truths and of mysteries, Sayyid Ḳāsim-i-Anvār (*d.* 1431), was a follower of Ḥāfiẓ; and delighted in having read to him the Dīvān-i-Ḥāfiẓ.
In his "Biographical Notices, Persian Poets" (p. 39), Ouseley says that Muḥammad Gul Andām formed the Dīvān, being his collector, editor, and preface-writer.

† In his "Biographical Notices" (p. 33) Ouseley gives the Persian text of this couplet; in Jarrett's Persian text, it is omitted.

‡ In the middle ages of Christendom, the Iliad and the Odyssey of Homer continued to be regarded with reverence. Men's destinies were discovered by divination in verses selected haphazard. Grave physicians recommended as a cure for ague the placing under the patient's head every night a copy of the fourth book of the Iliad.
See Chardin (voyages ii) p. 150 (1711).
Reviski Procems, pp. xxxii, xxxviii (1791).

26. A perfect dīvān consists of a series of odes in classes equal to the number of the letters of the alphabet—the first class rhyming with ا, the second with ب and so on.

This Dīvān is not perfect, as the odes ending in the letters—

پ چ ذ ژ گ

are wanting.

The word دیوان (dīvān) signifies :—

(*a*) a place where nobles assemble; or a book containing a collection of odes, from دوان pl. دواوین (Arabic) derived from دون to collect.

(*b*) demons, "gigantic workers," the name by which Naushirawān (*d.* 579 A.D.) called his nobles who, in three days, accomplished a great work, from دیو, pl. دیوان, (Persian) a demon.

27. The غزل (ghazal) should have not more than eighteen distichs; and the last distich should contain the takhallus.

With reference to this, it may be stated :—

(*a*) That Ode 438 has 21 distichs.

(*b*) That the takhallus occurs——

i	in c.	8	of	Ode 419,	containing	10	couplets.
ii	„	9	„	„ 505	„	14	„
iii	„	10	„	„ 533	„	12	„

Before the time of Sa'dī (*b.* 1175, *d.* 1292) the takhallus could be introduced anywhere; after this time, only in the last couplet.

28. Below is given information regarding the establishing of the ghazal :—

(*a*) بهرام گور (Bahrām Gūr, Varanes v, *d.* 438) laid the foundation of verse.

(*b*) خلیل بن احمد بصري (Khalīl bin Aḥmad-i-Biṣrī, *d.* 789) invented the art of prosody and reduced it to rule. Hence prosody is called علم خلیل

(*c*) فریدالدین ابو عبدالله رودکي (Farīdu-d-Dīn Abū Abdu-l-lāh-i-Rūdaki, *d.* 954) was the first who wrote a dīvān.

(*d*) شیخ مصلح‌الدین سعدي (Shaikh Muslih-d-Dīn Sa'dī Shīrāzī, *d.* 1175, *b.* 1292) invented lyric verse, the first form of the ghazal.

(*e*) خواجه شمس‌الدین محمد حافظ (Khwāja Shamsu-d-Dīn Muḥammad-i-Ḥāfiẓ, *d.* 1388) invented the second sort of ghazal.

(*f*) بابا فغاني (Bābā Faghānī, 1519) invented a third sort of ghazal.

(*g*) میرزا محمد علي صایب تبریزي (Mirzā Muḥammad Ālī Ṣā,ib-i-Tabrīzī, *d.* 1669) invented a fourth sort of ghazal, now generally imitated.

Niẓamī (*b.* 1116, *d.* 1200), Sa'dī (*b.* 1175, *d.* 1292), and Ḥāfiẓ (*d.* 1391) were the principal improvers of the melodious and polished tongue of Persia.

Before their time, Arabic words were seldom introduced into their composition; and the language though pure wanted many of the graces and beauties that it now possesses.

Compared with Ḥāfiẓ, where is even great Khākānī (*d.* 1186). Mighty Firdausī (*b.* 931, *d.* 1020) is an exception; but his Shāh Nāma will bear no comparison with:—
(*a*) the Maṣnavī of Yūsuf and Zulaikha by Jāmī (*b.* 1414, *d.* 1492).
(*b*) „ Maṣnavī of Lailā and Mājnūn* „ Hātifī (*d.* 1521).

29. In Table I, are given the names of the personages, who march in stately procession through the pages of the Dīvān; and in Table II some of the figures of speech used therein.

* Of all the Persian poems on this subject the poem by Ḥātifī is the most simple and most pathetic.

TABLE I.

Showing the Personages named in the Dīvān:—

Personage eulogised by Ḥāfiẓ.	Passage.	Couplet.
Khwāja Ḳivāmu-d-Dīn	581	...
	605	...
Ḥājī Ḳivāmu-d-Dīn Ḥasan	3	9
	610	...
	692	...
	595	...
Nuṣratu-d-Dīn Shāh Yāḥyā	363, 505, 506	11
'Alī Murtaẓā	349, 379, 380, 396, 617	10
Shāh Shaikh Abū Isḥāḳ	174	7
	279	21
	579	...
Burhān-i-Mulk va Dīn	400	11
Khwāja Kirmānī-i-Khājū	294	15
Salmān Sāvajī Jalālu-d-Dīn Muḥammad	294, 612	15
Muḥammad	111	...
	212	...
	235	...
	241	...
Sulṭān Uvais Jalāyar	204, 612	11
Abū Naṣr Abū Mu'alī	571	16
Shaikh Niẓāmī-i-Ganjavī	499	...
	686	...
Tūrān Shāh	602	...
Majdu-d-Dīn Ismā,īl	579, 604	3
Shaikh Amīnu-d-Dīn	435	11
	579	4
'Aẓdu-d-Dīn	579	5
Bahā,u-l-Ḥaḳḳu-va-d-Dīn	603	...
Ḥājī Aḥmad	663	...
Shāh Shujā' 113	574	...
	691	...
Aḥmad-i-Ilkhānī	497, 5	1
The King of Hurmuz	577	4
Muḥammad Muẓaffar	574	5, 10
Shāh Manṣūr bin Muẓaffar Muḥammad	456	8
	578	3
	167—1	
	418—10	
	438—18	
Khwāja Ādil	600	1
Ādam	4	3
	24	3

Personages flamed by Ḥāfiẓ.	Passage.	Couplet.
Havvā	...	...
Hārūt	14	...
Mārūt	14	...
Nūḥ	7	6
	196	5
	144	
	176	
Jamshīd	199	10
	531	...
	687	77
Rustam (Tahamtan)	540	5
	686	125
Pīrān	687	42
Shaiḍā	687	42
Afrāsiyāb	376	...
Khiẓr	89	...
Yaʿḳūb	...	...
Yūsuf	8	5
Sulaimān	189	2
	246	
	686—77	
Āṣaf	43	...
Dārā	404	...
Sikandar	6	5
Kay Kā,ūs	6	5
Khisrau Parvīz 199	562	5
Bārbud	687	34
	687	34
ʾIsā (Masīḥ, Masiḥā)	24	6
	187	2
	530	7
Son of Ḥāfiẓ	117	...
	598	...
Ghiyāṣu-d-Dīn Pūrabī	606	...
Ṣāliḥ	158	...
	159	7
The wife of Ḥāfiẓ	13	...
	90	...
	227	...
Salmī	687	41
Tūr	687	41
Manūchihr	686	72
Salmā (Sulaimā)	534	1
Ṣuḥaib	54	4
	202	
Ḥasan-i-Bisrī	54	4
Bīlāl	54	4
Zulaikhā	8	5
Sāmirī	158	8
	238	5
Shākh-i-Nabāt	8	2
Fakhru-d-Dīn ʾAbdu-ṣ-Ṣamad	218	8
Ẓahīru-d-Dīn-i-Faryābī	242	8
	294	15
Shaikh Ḥusain Manṣūr Ḥallāj	66	1
	123	6
Farhād and Shīrīn	72	4
Abu Lahab (Jahl)	199	6
	152	3

Personages named by Ḥāfiẓ—(*continued*).	Passage.	Couplet.
Shaikh Aḥmad Namakī	5	9
Sa'd bin Waḳḳāṣ	338	3
Su'ād	499	...
Ayāz	298	10
Changīz Khān	581	6
Taḳtamūn	624	...
Shaikh Sanā'ī	549	6
Zhū	478	6
Siyamak		
Maḥmūd	87	...
Lailā	535	3
	546	10
Majnūn (Ḳays)	22	6
	535	3
Mūsā	6	10
	558	2
Kārūn	6	10
Buzur Mihr	686	72
Naushiravān	686	73
The King of Yazd	577	4

TABLE II.

Showing some of the figures of speech used by Ḥāfiẓ.

تضاد (taẓādd) . . This is a figure in which the writer uses two (or more) contrary terms.	142	8	غم ،	grief.
			شادي ،	joy.
	404	10	بند ،	bond.
			آزاد ،	free.
	407	8	جميعت ،	collected.
			پريشان ،	scattered.
	408	2	عبوس ،	cross.
			خوشخو ،	pleasant.
	422	4	آشنايان ،	friends.
			بيگانه ،	stranger.
	412	8	حلال ،	lawful.
			حرام ،	unlawful.
	429	4	جوان ،	young.
			پير ،	old.
	439	2	بنده ،	the slave.

			خواجگي '	the lord.
	465	7	توحيد '	unity (singularity).
			ورق '	a page (plurality).
	484	7	از گنج خانه '	from the *treasure*-house.
			خيمه بر خراب زده '	the tent pitched on the *ruin*.
	484	9	وصال دولت ديدار '	the union of *wakeful* fortune.
			در آغوش بخت خواب زده '	in the embrace of *sleep* stricken fortune.
مراعات نظير (murā'āt-i-naẓīr), The writer uses correlative terms.	111	2	ختن '	khutan.
			خطا '	khaṭā.
			ماچين '	Mā-chīn.
			چين '	chīn.
	241	2	خط '	a letter.
			مكتب '	„ school.
			مدرس '	„ teacher.
			مسئله '	„ question.
	436	3	راه '	the road.
			بدرقه '	„ guide.
			راه مقصد '	„ path to the object.
			سفر '	„ journey.
	472	11	چمن '	„ sward.
			بهار '	„ spring.
			مرغ '	„ bird.
	477	9	دايرة '	„ circle.
			دف '	„ drum.
			حلقه '	„ ring.
			قضا '	„ nape (of the neck). قفا
	477	5	خرمن '	harvest.
			جو '	barley-grain.
			خوشه '	sheaf (of wheat).
			آسمان '	sky.

		مه ،	moon.
		پروين ،	Pleiades.
		خوشه ،	sheaf (of corn).
477	7	عرصه ،	space.
		بيذقي ،	pawn (foot-man).
		گرو ،	pledge.
382	6	نافه ،	musk-pod.
		چين ،	chīn.
		خطا ،	khaṭā.
402	3	اوضاع گردون ،	the ways of the sphere.
		شب ،	„ night.
		اختر ،	„ star.
404	9	سر ،	„ head.
		جمال ،	„ beauty.
		دست ،	„ hand.
		پا ،	„ foot.
408	4	چمن ،	„ sward.
		خود روي ،	self-growing.
		ميرويم ،	I keep growing.
		پرورش ،	nurture.
415	9	سفينه ،	a bark.
		دريا ،	„ sea.
		بسماعت ،	trade.
420	9	مطرب ،	the minstrel.
		ره زند ،	he plays.
		عشق ،	note (of music).
		سماع ،	hearing.
433	5	لنگر ،	an anchor.
		كشتي ،	a ship.
		بحر ،	„ sea.

			غرق ،	foundered.
	427	5	مرغ ،	a bird.
			صفیر زد ،	utters a cry.
			دانه ،	a grain.
			دام ،	„ snare.
تجنیس خط (tajnīs-i-khaṭṭ) The writer uses two words different in meaning, different in dots, similar in form.	111	1	تاج ،	crown.
			باج ،	tribute.
			حال ،	state.
	460	5	خال ،	a mole.
			جسم ،	the body.
			چشم ،	„ eye.
تجنیس مذیل (tajnīs-i-muẕayyal). The writer uses two words different in meaning, similar in form, whereof one exceeds at the end by a letter.	197	4	گوشه ،	„ bow-notch.
			گوش ،	„ ear.
	443	3	خاتمه ،	„ end.
	487	5	خاتم ،	„ seal.
			میانه ،	in the midst.
			میان ،	the waist.
تجرید (tajrīd) . . . The writer addresses himself.	81	7		
	402	10		
	407	10		
	415	9		
ذکر بعض ارادهٔ کل (ẕikr-i-b'aẕ-irāda-i-kul).	423	3	پرده ،	a screen at the court-door (for the court).
	439	4	لحد ،	a brick (for the tomb).
اشتقاق (ishtiḳāḳ) . . The writer uses two (or more) words etymologically connected with each other.	447	8	دیار ،	(pl. of دار) houses.
			دیر ،	country.

لف و نشر (laff va nashr) twisting and dispersing). The writer uses conjointly a number of different words; and then disperses (or assigns) each of them to each of another number of different words.	482	4	Refer to the passage.	
تجنيس تام (tajnīs-i-tām). The writer uses two words different in meaning, similar in orthography and pronunciation.	248	6	رود ،	a stream.
			رود ،	„ son or a device.
	472	9	جاى دعا ،	„ the place (time) of prayer.
			جاى تو ،	„ place (throne) of thine.
	404	1	ناز بنياد مكن ،	establish not pride.
			تا تكني بنيادم ،	so that my foundation thou raze not.
	407	9	ديوان ،	a book.
			,,	„ council.
تجنيس ناقص (tajnīs-i-nāḳiṣ). The writer uses two words different in meaning, similar in orthography, different in pronunciation.	141	7	إنعامي ،	„ reward.
			أنعامي ،	beasts.
تجنيس زائد (tajnīs-i-zā,id) The writer uses two words different in meaning, different in signification, whereof one exceeds the other at the beginning by a letter.	75	6	قدم ،	foot (step).
			مقدم ،	arrival.
تجنيس مُركب (tajnīs-i-muraḳḳab). The writer uses two words different in meaning, similar in orthography and pronunciation, whereof one is a simple, and the other a compound, term.	59	5	تابنده ،	a shiner.
			تا بنده ،	since the slave.
	...	...	بهشت ،	he let go.
			,,	paradise.

تجنیس مکرر (tajnīs-i-mukarrar). The writer uses two words, different in meaning, close together, whereof one exceeds the other at the beginning by a syllable.	221	3	لاف خلاف ،	boast of falsehood.
لزوم ما لایلزم (luzūm-i-mā lā yalzam). The writer uses in every hemistich, or distich, one unnecessary word, or more.	98	1	رفت رفت ،	passed—passed.
	...	...	.....	" "
طرد و عکس (ṭard va 'aks) (going and returning), The writer uses the two parts of each first hemistich in inverse order in each second hemistich.	xxxvii	1, 2, 3	Refer to the passage.	
تنسیق الصفات (tansīḳu-ṣ-ṣifāt). The writer uses numerous adjectives (simple or compound) as attributes of one person or one thing.	44	1, 2	Refer to the passage.	
	486	3		
ذکر حال ارادهٔ محل (ẕikr-i-ḥāl-irāda-i-maḥal).	408	10	قدح ،	cup (used for wine).
ردالعجز علی الصدر (raddu-l-'ajz 'alā-ṣ-ṣadr). (Antistrophe), The writer uses the ṣadr of the first hemistich as the 'ajz of the second hemistich with the same or a different signification.	458	6	حباب ،	
ارسال المثل (irsālu-l-maṣal)	74	3		2nd hemistich.

هوالله

In the name of God, the Merciful, the Compassionate.*

ا

The letter Alif.

1, (1).

1. Ho! O Sāḳī, pass around and offer the bowl (of love for God):
For (the burden of) love (for God) at first (on the day of covenant) appeared easy, but (now) difficulties have occurred.

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* Muḥammad probably took this invocation from the Persian fire-worshippers, who used to begin their books:—

به نام یزدان بخشایش گر دادر

In the name of God, the Pardoner, the Just Ruler.

The Jews say:—

(*a*) In the name of the Lord.

(*b*) „ „ „ Great God.

The eastern Christians say:—

In the name of the Father, of the Son, and of the Holy Ghost.

See Lane's Arabian Society, pp. 38—81; and Brown's Darvishes, pp. 116—119.

1. alā is a word of caution.

yā „ „ „ address.

ayyuhā is a word whereby grammarians make vocative that rendered definite by ل (lām).

The addressed person (Sāḳī) having ال before it,—the yā (of address) requires after it (by Arabic rule) the word ayyuhā. See Ode 28², c. 1. Alā yā ayyuhā is the form whereby to themselves men draw attention.

The ال before Sāḳī is called the lām u-l-'ahd.

ساقي (Sāḳī) signifies—

(*a*) The cup-bearer, who causeth persons to drink; and whose attention the jovial companions seek with heart and soul.

(*b*) The مرشد حقيقي و هادي تحقيقي—the true murshid and sure guide to the necessarily existent One, God (Wājib u-l-wujūd).

Thus, everywhere, do they mention Sāḳī and Shāhid * * *.

O Sāḳī! give the cup of love ('ishḳ) and of affection (maḥabbat).

ناول (imperative of munāvalah) signifies:—

to give anything; and thereto to stretch forth the hand.

By reason of the perfume (hope) of the musk-pod, that, at the end (of night), the breeze displayeth from that (knotted) fore-lock,—
From the twist of its musky (dark, fragrant) curl, what blood (of grief) befell the hearts (of the lovers of God)!

With wine, becolour the prayer-mat—if the Pīr of the magians (the perfect murshid) bid thee;
For of the way and usage of the stages (to God) not without knowledge is the holy traveller (the perfect murshid).

In the stage (this world) of the (true) Beloved,—mine what ease and pleasure, when momently,
The (loud) bell (of the call of death) giveth voice, saying:—"Bind ye up the chattels of existence!"

---

2. In بِهْ بوي if به signify:—
(*a*) "by reason of" بوي will signify "hope."
Then, ز (in the second line) signifying "by reason of" is needless; and the beauty of the maṭla' (opening) is concealed.
When بوي signifies "hope," به is a particle of time.
In the state of hope that, at the end of work,—in the time of bast (expansion) a befitting portion may be his, what pain and grief, at the beginning of ḥāl (mystic state), were his.
(*b*) "I swear by" بوي will signify "perfume."
(*c*) "Notwithstanding," the sense is elegant.
Notwithstanding reliance upon this hope, from the twist of its curl, such is the state of our heart.

صبا (breeze) signifies:—
The means whereby union with the Desired One is gained.
For other readings, see pp. 8—10.

3. سجّاده prayer-mat) signifies:—
(*a*) Muṣallā—an oratory or place of prayers.
(*b*) Existence of the holy traveller.

پیرِ مغان (Pīr of the magians) signifies:—
The perfect murshid, who comprehendeth the preservation of the decrees of the Path to God.
The word pīr is equivalent to shaikh—elder or deacon.

سالک signifies:—
The traveller of the Path (to God) in the step of the experienced murshid.

کن (Arabic) is the imperative of
Kāna yakūnu, "Be and it was." Like a flame, it effaceth the colour of impurity from the mirror of the holy traveller's mind.
This couplet is uttered by the Sāḳī in reply to couplets 1 and 2.

4. جانان (beloved) signifies:—
The (true) Beloved (God) having the quality of permanency, the Desired of all.

جرس (bell) signifies:—
(*a*) the sound emitted when two things are struck together.
(*b*) the angel of death ('Izrā,īl, Murdād), the guardian of effacement (faut).

5. The dark night (of the world), and the fear of the wave (of grief), and the whirlpool so fearful (the time of death).
The light-burdened ones of the shore (ancestors who have passed the flood of death),—how know they our state?

By following my own fancy (in hastening to union with God), me (only) to ill fame all my work brought:
Secret,—how remaineth that great mystery (of love) whereof (great) assemblies speak?

Ḥāfiẓ! if thou desire the presence (union with God Most High)—from Him be not absent:
When thou visitest thy Beloved, abandon the world; and let it go.

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5. شبِ تاریک (dark night) signifies:—

The world, which verily is the dark night that leadeth to luminosity.
Thus related to night are the sun, the moon, the lamp, and all such like luminosities.

موج signifies:—
The wave of excess of divine knowledge; and referreth to Ancestors of the Faith.

Girdāb (whirlpool) signifies:—
The last wave and the last breath of Life.

سبک ساران (light-burdened ones) signifies:—
(*a*) Ancestors,—those gone before.
(*b*) The Arabs of ḳuraysh who belong to the time of Muḥammad.
(*c*) Angels; for they are not concerned with orders and prohibitions.

6. By reason of egotism (for my spirit was in desire of self, not in desire of the Friend, God) all my work drew me only to ill fame.
I became one ill of fame and disgraced in the world.
If, in the purpose of the Friend, I had preserved my spirit,—I should in a way have accomplished my own desires; and, like one abstracted, have preserved by livelihood.
I should not have been of the crowd of the reproached, nor of those disgraced in the world.

A poet saith:—
"On the first day, I severed desire of both worlds:
"Tribute, from one of consumed harvest,—how may they seek?"
Leaping from this stage, and escaping from this disgrace, Ḥāfiẓ advanceth saying:—
From egotism, I became ill of fame in the world. Nay (not from egotism)! In many battle-fields and assemblies, I revealed the mysteries of love: on that account (the revealing) I became ill of fame.

Notes to Ode I.

(Couplet I.)

The first and the last line of this Ode have been taken from the poems of Khalīfa Yazīd bin Mu'āwiyāh (Yazīd I.), who died 683 A.D.

Ḥāfiẓ was once asked—

How came a distinguished poet like thyself to borrow from Yazīd, a usurper and the murderer of Imām Ḥusain, son of 'Ali.

Ḥāfiẓ replied :—

Which of you seeing a dog running away with a diamond would not stop him; and take the jewel from his unclean mouth?

The Persians never mention Yazīd without the imprecation La'natu-l-lāh, "Be accursed of God!" in reference not so much to his vices—he is represented as a debauchee and as an atheist—as to the death of Ḥusain, whom he attempted to poison; failing therein, he slew him with all his family on the plains of karbalā.

The motto of his seal was—

God is our Lord!

In his Khilāfat, the muslims conquered all Khurāsān and Khwarazm; and placed under contribution the territories of the Princes of Samarḳand.

A heap of stones, shown at Damascus, marks his dishonoured resting-place.

The full passage is :—

آنا المسوم ما عندي بترياق ولا راق آدر كاساً و نا ولها آلايا آيها الساقي

"I am poisoned; and have with me neither the antidote, nor him that, by magic cureth poison.
"O Sāḳī! Pour out a cup (of wine of love), and pass it: and take care."

Avval (first) signifies :—

(*a*) The time of giving the hand (bai'at) to the murshid. For, at the time of giving the hand, the holy traveller considers love (to God) to be easy. That is—love, at the time of giving of the hand, appeared easy; and, at the beginning, beautiful. But, when I entered on its Path, difficulties occurred that gave the chattels of existence to the wind (of destruction).

(*b*) The state of non-existence ('ālam-i-ẕarr); and the revelation of penitence at having taken up that beyond one's power.

"We (God) laid the burden (of love) before the Heavens, and the Earth, and the Mountains.
"They refused to take it up and got affrighted.
"Then man took it up. Verily, man is cruel to himself, and very ignorant (to take up the great burden of love)."*

On the day of Covenant,† after the creation of the *souls* of men in "the loosening world,"‡ but before the creation of the bodies of men in "the binding world,"§—God Most High having assembled the souls of the race of Ādam said :—

Am I not your God?

---

* Ḳurān vii, 173; xxxiii. 72.

† The day of Covenant is called :—
(*a*) Rūz-i-mīṣāḳ, the day of Covenant.
(*b*) „ Alast „ Alast.
(*c*) „ Avval, the first day.
(*d*) „ Nakhust „ „

‡ The loosening world is called :—
(*a*) 'ālam-i-iṭlāḳ, wherein the soul is loosed from the body.
(*b*) 'ālam-i-zarr, where only atoms exist.

§ The binding world is called :—
'ālam-i-taḳayyud, wherein the soul is bound to the body as in this world.

The souls answered :—

Yes ; we do bear witness thereof!

Those, who thus answered, became in this world muslims; and those, who answered not, kāfirs (infidels).

In the case of some muslims, forgetfulness of that covenant came through the affection of this world ; but, in the case of the true lovers (of God), the sound of those words is yet in the ear of their heart, and they are in shout exclaiming—Yes!

That is :—

On the day of Covenant (with God), when, from non-existence, we rested in existence, we having for the acquisition of divine knowledge and for the discovery of God Most High, regarded love easy, upon it relied.

Now, that we have rested in existence, difficulties have appeared : that have given the chattels of ease to the wind.

Imām Yāfa'i (*d.* 1366 A.D.) relateth :—

On the day of Covenant, when to Ādam, they displayed the offspring of Ādam (the human race) ; and sent creation from non-exsitence to existence; and, on the people of the world, established with perfect splendour the arts and the acquisitions of the world ; and left each one free to the choice of a quality,—all, in the discovering and the learning of those arts according to their wish, urged the steed of resolution.

Then, at such a time, each one, having come to a quality according to his desire, joined himself to it ; and into that art with complete delight dashed his hand (of effort).

But, a party remained apart, and to that acquisition urged not their inclination.

Then God, glorious and great, spake to them saying :—

I send you to a place (the world), wherein necessity shall expand her feathers and wings ; and need of these things shall befall you.

They exclaimed :—

Pleasant, it is to us ; and with it, we are satisfied.

Then God Most Holy and Most High created for them stages of service: and towards them each one with complete desire ran :—

The Zāhids joined themselves to austerity; the Ābids, to devotion ; the Learned ones, to learning ; and the Pious ones to complete piety, and the Lovers (of God) sate in the stages of love.

They said :—

"O God! we have accepted thy service."

God Most High replied :—

"By my grandeur and greatness, I swear, that I will subdue those that remained apart; and that I will make them your servants ; and that I will make you the Saviour of those that respect and serve you."

For further information, see Ode 222, c. 1, 2 (note).

By "Avval" (first) Ḥāfiẓ refers to that time when, having entered the crowd of the lovers of God he took up the burden (amānat) of love (to God), and thought it to be easy.

Since, from non-existence (in the loosening world) to existence (in the binding world), we came for the acquisition of the object (God), and for desire of knowledge of the Adored Lord,—we regarded the world to be the (easy) house of the aunt, not the (difficult) prison-house ; and in this fancy have thus proceeded.

A Poet saith :—

O heart! this is the (difficult) street of love :—
It is not the (easy) house of the Aunt.

Since we know, that here it is necessary to shed the heart's blood ; and that, except by means of the Purified One (Muḥammad) it is not possible to slumber in the customary place (this world) ; and, that as a poet saith :—

"Happy that time (before birth) when we were happy of state in non-existence (in the loosening world):
"Neither the talk of separation (from God), nor the search of union (with God)!"

Then, O Sāḳī, pass round the bowl of love * * *

The cause of the couplet is this :

He, who, through perturbation and tumult (of soul) hath,—at the time of gaining favour (with the murshid) not at the time of considering (the travelling of the Path),—represented his state to the murshid, crieth out to him saying :—

O murshid of the Path of Ṭarīḳat! O guide of the Way of Ḥaḳīḳat! we, regarding love easy, planted our foot in its path; and in its way, extended our pace. In the end, difficulties appeared.

When the enemy (Shaiṭān) opened the chest of stratagems; and the difficulties of the Path became the Hinderer and the Preventer; and the heart became the Desirer and Seeker,—then is the time for the Aider (the murshid), and the season for the Friend and Helper.

As Ḥāfiẓ (Ode 459, couplet 1) saith :—

O **Sāḳī**, 'tis morning : make full a goblet of wine :
The Sky's revolution delayeth not, make haste!

Since the term **Sāḳī** is applied to murshid; and the translation of :—

Yā ayyuha-s-**Sāḳī** (O thou that art the **Sāḳī**)

is—

har kudām **Sāḳī** ast. Every one who is **Sāḳī**.

there is something in the address savouring of discourtesy. I observe :—

(*a*) Uttering this phrase at the beginning of the ecstatic state (ḥāl); and, measuring this wine (of love) in the first cup,—when as yet the murshid (who is the source of consolation to the heart), perfect in love and in affection, had not been gained,—Ḥāfiẓ calleth out to the murshid to be his hand-seizer (helper).

The blind man saith :—"O hold my hand!"

(*b*) From God, the absolute and only guide,—is our instruction in manner of speech. Ḳurān, Iv, 3.

In the address of Yūsuf's brothers to Yūsuf, God said :—

"O Lord of Egypt! the famine is felt by us and our family."—Ḳurān, xii, 88.

In thislpassage, the form of address is yā ayyuha,-l 'azīz, similar in form to yā ayyuha,s-**Sāḳī**.

(*c*) To the Lords of learning and of seeing, it is not concealed that ayyuhā is only a word of address introduced by lām; and that in the representation of meanings, it hath no place.

As regards alā (ho!)—

The speech being addressed to the murshid, the poet maketh him descend; and, for the desire that he hath, bringeth him from the perfection of knowledge to no-knowledge.*

So to the clever physician, who twice feeleth his pulse, and sitteth at his pillow, the (ignorant) sick man crieth :—

Behold my affliction; discover my pain, for, altogether, am I powerless and captive to pain and torment.

Even so to the learned one, or to the theologian, who loveth a certain work; and, only when the time of prayer is concluded, goeth to the masjid, the (common place) orthodox one saith :—

Prayer is obligatory; but that which thou doest is not obligatory.

In Ode 282, couplet 1, Ḥāfiẓ cautioned the murshid with the word alā :—

Thus, the Lords of mystery incline. Whatever they say,—they say to Him (God): whatever they seek,—they seek of Him (God). That exterior to God, they consider not in existence; they consider it an appearance without existence.

One day in the year 1021, a darvish possessed of excellence, accompanied by his son, endowed with grace, twelve years of age, entered the assembly of the Chief of the Pious, and the Cream of the Good,—Shaikh 'Īsā Sindī in the city of Burhānpūr; and surpassed the assembly.

That darvish, after showing respect to the shaikh, alluded in praise to his son.

Towards the boy, the shaikh glanced and said :—

O son! say something! and seek the heart of the assembly.

With gladsomeness, that boy entered upon speech in such a way that joy came to all. He said :—

If ye ask of ḥaḳīḳat (the truth, or existence with God) there is no explanation, for its object hath no trace.
If ye ask of majāz (the illusory, or existence without God), that also is fancy; and, the mention of it is the fancy of fancy (altogether fancy).

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* Both the clever physician and the theologian know what befitteth. It is unnecessary for a lay person to instruct.

Yet, this much I know that the relation of ḥaḳīḳat to majāz is, as heretofore, firm and sure, for in it change is centreless; and that the change, that is apparent, is the essence of fancy.

Then, he read a few verses:—

Traceless of all name and trace be,
That thou mayest clearly behold the face of the Beloved (God):
From the intoxication of "*mā va man*" (we and I) whoever escaped
Became distraught with the wine of union with the true Beloved:
One joined to the absolute existence (God)—how becometh he bound?
The knower of God is he who is God.
From the bond of attachment (to the world) whoever escaped
Beheld himself absolutely without "*mā va man*:"
Verily, the obstacle of the Path is "*mā va man*:"
"*Man*" saith not he who is acquainted with God.*

To the Shaikh, the boy's language appeared beautiful; for his welfare, he uttered a prayer.

From the words of the Lords of union is the sentence:—

Things possible (creation) perceived not the perfume of Wujūd (the absolute existence, God).

Shaikh Muḥy-u-d-Dīn 'Arabī (*b.* 1166, *d.* 1239 A.D.) in his Fuṣūṣu-l-Ḥikam saith:—

The meaning of wujūd (existence) is:—

Wujūd-i-ḥaḳīḳī (real existence), that is connected with wājib (the necessarily existent One, God),—*not* with wujūd-i-mumkin (possible existence), that declineth.

There is no objection to wujūd (existence) meaning wājib (absolute existence); but, mumkin can never mean wājib.

In the Sharḥu-l-'Aḳā,id,—**Taftāzānī** saith:—

The people of Truth (the Faithful) declare that the truths of (the existence of) things are proved; and that the knowledge (of truths of things) is confirmed.

How can it be otherwise? For knowledge is the centre of:—

i. the sharī'at,
ii. the arriving of God's message,
iii. the descending of the books of revelation,
iv. the sending of the prophets.

On knowledge (of the truths of things) are founded all orders relating to:—

i. Infidelity and Islām,
ii. wandering from the true path,
iii. guiding in the true path.

From the Lords of wiṣāl (union) people of wujūd (existence) quote:—

When ḥādiṣ (that which appeareth) cometh into contact with ḳadīm (that without beginning or end),—no trace of ḥādiṣ is left.

In support they say:—

"When the possible (mumkin) scattereth the dust of possibility (imkān),
"Naught remaineth save the necessarily existent one, God (wājib)."

When, by God's grace, the possible (mumkin) acquireth the height of perfection; and, by attachment to the qualities of God Most High, the extreme limit of union (wiṣāl)—no trace of the qualities of things possible (mumkināt) remaineth.

Then, as regards qualities (ṣifāt), not as regards essence (ẕāt),—the possible (mumkin) becometh the necessarily existent One, God (Wājib).

If, as to essence (ẕāt), the possible (mumkin) become the necessarily existent One, God (Wājib),—its nature would be like perpetuality (ḳadīm).

In the Fuṣūṣu-l-Ḥikam, it is written:—

When the Ārif (the knower) reacheth this stage by ṭariḳat (the path); and the sun of ḥaḳīḳat (truth) shineth on him,—he becometh somewhat like a meteor in the presence of the sun.

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* In his Darvīshes (p. 63), Brown says:—Whoever, other than God, saith I, is a Shaiṭān: none save God can truly use that word; all came from Him, are in Him, and obey Him; He only is self-existent.

Mumkināt (things possible) are hidden from his sight, just as motes (in the sunbeam) and the stars disappear in the sun's rays; but in the morning and evening, they again appear.

Shaikh Maḥmud Ashnavī saith :—

'Not being' is other; other is 'not seeing.'

When the Lords of union attain perfection, and carry their foot to their own purpose,—God Most High, by His perfect skill, casteth a veil over their vision, and veileth their sight, so that they may not behold other (than God), nor sit in farness (from God)—just as He hath cast a veil over the vision of the people, and veiled their sight lest they should behold Jinn, or Angel; and sit in the stage of danger. For the beholding of Jinn, or of Angel, is injury to work; and the source of torment and danger.

Imām Muḥammad-i-Ghazzālī Ḥujjatu-l-Islām (*b.* 1058, *d.* 1111 A.D.) saith in the Mishkātu-l-Anvār :—

The progress of the Ārifs from the profundity of the illusory to the sublimity of the true is due to manifestations (of God's glory in the night season). For in existence with God (wujūd), is naught save God.

Verily, all things perish,—save the soul. For that which perisheth must perish some time,—at the beginning or at the end.

The preceding passage is a hint at the union of this stage; for he who is joined to God (Wājib) hath neither name nor trace.

Some of the Lords of union behold the state of love (for God); again coming to the stage of descent, they return to their former (ordinary) state.

In this stage, the state (ḥāl) of some is prolonged to perpetual union (with God); then he clearly seeth that, in the existence of time, he is not.

Quatrain—

At the head of the square of the city of Hari (Herat).
I cast to-day, a glance on every side :
Infidel, am I,—if I beheld aught save God;
Into my eye, how may come aught else?

Some Ārifs of explanation in divine knowledge proceed to a stage, where in the establishing of the mumkin (the possible) they behold the Wājib (the necessarily existent, God).

For denial is no room; and the verifying of it is not difficult to the learned.

For Mūsā (benediction of God and salutation be on him) in the establishing of the (burning) olive bush,* beheld the glory of God in manifestation; and in that manifestation reached from the possible (mumkin) to the necessarily existent One, God (Wājib).

On this subject in the Ḳurān, the truth-speaker (Muḥammad) of truth-speakers, and learned one of learned ones, hath given information.

Some of the Ārifs of explanation regard with the eye of truth the appointing of creation. That is a state that occurreth to the explainer, and draweth him from the outward to the inward; but its explanation is impossible. That is :—

The Divine grace, that is in the holy traveller's heart, cometh into agitation; and cometh forth, like a spring from his heart; and, agitateth and clamoureth; and, becoming a sea covereth the holy traveller.

In that state (ḥāl) the holy traveller beholdeth naught save the glory of God. Whatever he beholdeth, he regardeth only the essence of God.

Some (ṣūfis) have refused to reveal this state (ḥāl); and called it the truth of truths (ḥaḳīḳat-i-ḥaḳā,ik).

That also is true; and, in the opinion of men of light, true as the self-growing plant.

When the state (ḥāl) taketh (the form of) astonishment and is protracted—it (the protracted ḥāl) becometh a truth of truths of God and a quality of His qualities.

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* See the Bible, Exod. iii. 1—6; the Ḳurān, xx. 11—25; xxvii. 7; xxviii. 29—33.

. Seest thou not that, at first, learning is no great thing; and not greater than a part of the thing compared.

When it reacheth its own perfection, and in the sage's existence worketh astonishment,—it becometh a truth of the truths of God (ḥaḳīḳat-i-ḥaḳā,iḳ), and a quality of the qualities of God (ṣifat-i-auṣāf). To none is denial of the circumstances of the Ḥadīṣ, nor running away from the following of the Lords of truth.

Theologians, have concealed the state; and, for the purpose of preserving people of sight (worldly ones) from being bold in the matter, have denied explanation.

To them (the worldly ones), the denial of the theologians is kindness, and, it is right; right also are the explanations of the deniers (the theologians).

For some of the theologians are muḥaḳḳiḳ (teachers of truth); and some, muḳallid (followers of truth).

Each of these parties hath taken the true path; and followed the sense of the sunnat (Ḥadīṣ) and of the Book (the Ḳurān).

Because for people of vision (worldly ones), theologians are the authority who say—we order from the ẓāhir and the bāhir (the outward and the apparent; or the obvious).

He who followeth them (the theologians) attaineth his object and is safe; he who disobeyeth them suffereth total loss.

Consequently, he who hath received favour from the hand of the sālik (the holy traveller) reacheth the height of perfection, and the extreme limit of union (with God) by travelling all the stages of:—

Al malakūt (knowledge of) spirits.
„ jabarūt „ „ the unity of God.
„ lāhūt knowledge of God.

He concealeth the state (ḥāl) and the truth (ḥaḳḳ) by the mystery:—

"He who loveth and concealeth (his love) dieth the death of a martyr."

By God possessed of grandeur and sublimity, and by obedience to Muḥammad,—he hopeth to reach the stage of union (with God); and (if the Great God wish) to be free from loss and delay.

The unity of the shar' is the highway for the acquisition of the good (the true path of shar'):
The unity of this party (of shar') is (difficult as is) travelling on the spear point.
The friend of this party becometh the friend of this subtlety (of shar').
The treasury of the shar' of Muḥammad hath no boundary.

The party that sayeth this and that, and so and so—verily, hath not perceived the perfume of divine knowledge; for the preservation of the degrees is a necessary condition of the path.

The revealer of truth is verily one of the apostates and infidels. God uttereth truth, and leadeth towards the true path.

By the path of enigma we may divide alā (Ho!) into two parts—

(*a*) the hamza of inquiry.
(*b*) the lā of negation.

O Sāḳī, give up inquiry and farseeing; cast not the thought (of inquiry) into thy heart; be constant in watching and in discovering the ḥāl; scratch not thy heart with thought of this and of that; take the cup of love and affection, and drink it, and cause to drink so that I may incline to senselessness, and escape from the tumult of vicissitudes,—for at first love appeared easy; then difficulties occurred.

Couplet 2.

ju'd signifies:—
Hair twisted and bound about the head.

turra, or zulf, signifies:—
hair loosed, let down.

The twisting (of the hair) is a barrier to the spreading of the perfume; and this twisting is the explanation of the state of contraction (inḳibāẓ) of the lover of God.

Then the seeker, to whom this hath happened, explaineth his own pain; and, for the sake of caution, taketh, from the perfection of eloquence, oath by something dearer than which cannot be imagined.

Nāfa (musk-pod) signifies:—

The message which, through exceeding kindness, the Eternal One sendeth to heart-wounded longing ones.

When the Angel of Death ('Izrā īl; Murdād) causeth that message to reach them, they, joyously and gladly, leave their bodily form, and hasten to their desire (union with God).

Even so (Ode 30, couplet 1) Ḥāfiẓ saith.

būyi nāfa (smell of musk) signifies:—

The taste of that message, whose fruit is exceeding joy and perfect pleasure.

ṣabā (breeze) signifies:—

(*a*) A breeze, whereto they attribute the bringing of sweet odours, and whereat they become happy.
(*b*) The Angel of Death by whom union with the Beloved (God) is attained.

ṭurra (fore-lock) signifies:—

The attraction of God's mercy, that, from exceeding grace, draweth the longing ones.

ju'd-i-mushkīn (musky-twisted hair) signifies:—

The confusion of the seeker's heart when the darkness of the vicissitudes (of time) hath its own way in his heart; and alloweth him not to reach his object.

ash (in mushkīnash) refers to:—ṭurra. Hence:—

By the taste and the sweetness of that message, the arriving of which is attributed to the morning breeze (the Angel of Death), and desired by all, whose attraction will at last draw to itself the seekers and make them honoured with this fortune, I swear—that much blood (of grief) hath (from the twist of His tress's musky curl, and from the vicissitude of the world of ill nature) fallen upon hearts (of the lovers of God and given them to the wind (of destruction)!

nāfa may signify:—the glorious Ḳurān.

būyi nāfa may signify:—

The meaning of the passages of the Ḳurān.

ṣabā may signify:—

(*a*) Kkafī . . . . concealed revelation.
(*b*) Ilhām-i-rabbānī . . . divine inspiration.
(*c*) Wāridāt-i-subḥānī . . . divine events.

ṭurra may signify:—

The words black of hue of the Ḳurān.

tāb-i-ju'd-i-mushkīn may signify:—

The twist of the words of the Ḳurān that puts into twist and torment seekers of its meaning.

Hence:—

By the meanings of the Ḳurān-i-Majīd (the glorious Ḳurān), and by the apparent words of the Furḳān-i-Ḥamīd (the honourable discriminator) from whose interior, divine inspiration at last draweth holy men, and showeth them the Path, (I swear)——that much blood (of grief) hath (from the twist of its letters) fallen upon hearts (of the lovers of God) and given them to the wind (of destruction).

By the perception of reason, and by the consideration of thought,—the profundity of the meaning of the Ḳurān is not to be comprehended; and, without divine inspiration, thither none carrieth his foot (of thought).

To the Lords of eloquence and of knowledge, and to the Companions of delight, it is not concealed that since the verse of Ḥāfiẓ (who is of the Taba'-i-Tābi'īn of Muḥammad) is at such a stage that its hidden meaning cannot, save by divine inspiration, be reached; and that it hath such eloquence as to bring the reader into astonishment,——then at what a lofty stage, will be the internal meaning of divine words; and, at what a stage, will rest the seeker's heart.

Great may God make the eloquence and the nature of him who, thus, with grace of way and of place, explaineth the subtleties of Ḥāfiẓ!

We may divide tābī into two parts:—

(*a*) tā signifying:—turāb-i-layyin, moist earth.

(*b*) bī.

turāb-i-layyin signifies:—

Existence of God (Wujūd), whose discovery is the object of holy men. On account of the difficulty of discovering this existence, all are distressed.

Muḥammad saith:—

"Better had it been if the God of Muḥammad had not created Muḥammad (the origin of the human race)."

Because Muḥammad could not acquire the (perfect) knowledge of God, due to God.

Taking bī, we have:—

By the message, which they cause to arrive from the Desired (God) to the desirer (the holy traveller); and by which they hasten the soul of the seeker, (I swear) much blood (of grief) hath, from the clayey existence (man), without union with the lofty Friend (God),——fallen upon the hearts of lovers (of God); and given to the wind the chattels of existence.

Couplet 3.

With the wine of the love of God, becolour thy body, thy heart, thy soul; (follow in thy movings restings, thinkings) the perfect murshid; and thus attain perfection.

If the murshid instruct thee, and draw thee into the place of colouring, hasten not in advance of his instruction; make not lustreless thy own respect; exhibit not a work of thyself; and accept with heart and soul, his counsel. For he is a holy traveller; and the holy traveller is not void of knowledge of the way and the usage of the stages (to God).

O distraught one! till the arriving of that time, stand of thyself (without help of others save the murshid).

Of the Companions, God said:—

"If they wait patiently till thou (Muḥammad) come forth to them,—better it will be for them." Ḳurān, xlix, 5.

The existence of the murshid in the crowd of disciples (murīdān; mustarshidān) is as the pure existence of Muḥammad among the exalted Companions.

The number of letters in:—

sajjāda (prayer-mat)	73
mai (wine)	50
	123

From it, we take (derive) a name of the names of God that, numerically, is equal to this number and suitable to this place.

That name is:—

Ḥabībul-l-avvābīn, "the Friend of those coming back," and its numerical value is 123.

O seeker! be adorned with "the Friend of those coming back" (God); scratch not thy heart with love for those exterior to God; and turn back with fervour. For, the Friend hath turned back; and for the people of the world, His love is brain (full of value), and the rest only skin (empty of value).

Enter into the delight of manifestations of Him; come out from the desire of lust.

Couplet 4.

In the stage (this world) to the Beloved (God),—mine what safety, what pleasure, what room for arranging the road provisions (to the next world),——when, momently, the bell of the Angel of Death soundeth:—

"Bind ye up your burdens; set ye out for the next stage (the next world)!"

And clangeth:—

الرّحيل الرّحيل Ar Raḥīl! Ar Raḥīl! Depart! Depart!

The custom of the people of a kārvān is this :—

At the time of marching, they strike the bells; and set the camels roaring and bellowing; and make the travellers acquainted with the time of marching, so that they may cast off sleep and fit up the bridles.

A great poet saith :—

Daily, an Angel of God crieth out :—

"Give birth for the sake of death; build up for the sake of pulling down!"

But, from exceeding carelessness, our ears have become heavy; and as regards the hearing of that cry, the servant of the deaf.

Manzil is the stage of acquiring knowledge of God, and of inclining to Him.

God sent us from non-existence (in the loosening world) to existence (in the binding world)—for the sake of acquiring knowledge of Him, and of the stages to Him, glorious and great. Of this divine knowledge, he hath informed us by the Prophets.

Couplet 7.

7. Matā is conditional and meaneth time. The word mā (after matā) is redundant; its addition befitteth the language of eloquent and learned men.

talḳa is the second person, future, active from laḳiya yalḳā, to make an interview.

Maḥ is the relative pronoun (mauṣūl).

Tahvā is the conjunctive particle (ṣilah).

Da' is the imperative particle (amr).

In a conditional sentence, whenever there is—

order, prohibition, or jumla ismiya, it is proper to prefix fā, to the requital of the condition.

If the requital precede the condition, fā may be omitted.

Here, the exigency of verse compels the omission of fā, which otherwise should precede da'.

The second line should be :—

Da', í-d-dunyā matā mā talḳa man tahvā va ahmilhā.

For mā talḳa it would be better to write :—

aradta mulāḳāta. (When thou intendest to make an interview).

So in the Ḳurān 11; 7, we have :—

"O ye Faithful! When ye rise up for prayers: (That is, when ye *intend to* rise up for prayer.)"

If we say that this couplet is uttered in the state of union (with God),

"If thou wish to *remain* present (with God) ever be not absent,"

the connection with the second line is good.

In ḥuẓūri, the yā, e ma' rūf is redundant as in—salāmatī, ziyādatī.

Some say that the world is :—

(*a*) ḥaẓūrī with fatha of the form of excess (comparative degree), and with yā, i-maṣdar.

This ḥaẓūrī, they call the maṣdar-i-ja'lī.

(*b*) ḥaẓūrī with yā-i-tankīr (the definite yā).

غایب شدن signifies :—

Carelessness of zikr (repetition of God's name), and of shūghl (occupation).

If thou seek the presence of the Friend (God), be not a moment careless of Him; scratch not thy heart for the world's reproach; and when thou desirest an interview—with Him, whom thou lovest, and to whom thou turnest,—abandon the world, and let it go.

We should have—first abandonment of the world; then, the interview with the Beloved.

But we actually have the reverse.

When, through attraction, an interview (with the Friend, God) is gained,—abandon the world and whatever may be contrary to the permanency of that state, so that it (the state of interview) may not be lost.

2, (2).

1. O (true Beloved)! the splendour of the moon-beauty (the illusory beloved is) from the illumined face of—— Thine!
The lustre of beauteousness from the chin-dimple of—— Thine!

O Lord! when these desires (of union with Thee), that are our companions appear,—
Collected will be the heart of ours; and dishevelled the trees of—— Thine.

My soul at the lip (ready to depart in death) desireth the sight of Thee:
Back it goeth; forth, it cometh; what order is—— Thine?

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2. From the perfection of beauty, is the confusion of the true Beloved's tress. In tranquillity (death) is gained union with Him, which union is the desired of all.
Although in this life, by the attraction of grace, and by the drawings of God,—union with Him appeareth to the heart; yet, from the jealousy of love and the calamity of the end (death), the holy man is in danger; and tranquillity of heart is not his.
After death, when he arriveth in the House of Safety (Paradise), union with the Beloved (God) with tranquillity of heart is gained.
Therefore he desireth death, as Ḥāfiẓ (Ode 30, c. 1) saith.
Possibly, this Ode is in praise of Muḥammad, and of his Companions.
Then in couplet (1) we have:—
(*a*) Māh-i-ḥusn va rūi rakhshān (moon-beauty; illumined face) each signifies:—
The pure existence of Muḥammad.
(*b*) In ābrūi (water of the face)—āb and rū'i are separate, joined by iẓāfat.
(*c*) Rūyi rakhshān-i-shumā; and chāh-i-zanakhdān-i-ṣhuma are each addressed to:—
The blessed companions, and the exalted followers (of Muḥammad); for the splendour of the Light of Muḥammad shone from their forehead.
When will this object appear, so that union with them (the companions) may be gained.
Of His Highness, Bilāl (an African freed slave (of Muḥammad's; *d.* 641 A.D.), it is related that, at the time of death, his wife began to weep and to utter "vā vailā" (O woe!). Bilāl opened his eyes and thus gave counsel, saying:—
"Say not—O woe (is me)! But make merry.
"To-day, thou shalt meet with the friends of Muḥammad; and with his attraction.
"Through grief, why utterest thou O woe! at the moment of my death?
"Say,—Make merry; for friend (Bilāl) reacheth Friend (God)."
See the Ḳurān xxiii.

3. This couplet supports couplets 1 and 2 in the desire for death, by union with the true Beloved (God), which is the remote object; or by union with that Chief (Muḥammad) and his exalted Companions, which is a lofty object.
My soul hath come to the lip (ready to depart) in desire of the sight of Thee; and in desire of union with Thee, hath expired.
If the proper time (for death) shall have arrived the soul, coming forth from its cage (the body), reacheth its object (God); if not, the soul again revealeth a great degree of burning and of consuming.

When by us, Thou passest,—from dust (the illusory lover) and from blood (the true lover) keep far thy skirt:
For, on this Path (of love) many a one (a pretender) hath become a sacrifice of—— Thine.

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4. خاک (dust) signifies:—
illusory persons (hypocrites of outward devotion).
خون (blood) signifies:—
men of truth (pious ones of inward devotion). With jealousy, Ḥāfiẓ speaketh:
For, it is the mark of the pure lover to bear envy of his eye, his hand and his foot, saying:—In search of the Beloved, why do they precede me?
O true Beloved! in the Path of love, false claimants, in search of the true and the illusory, are many who in self-desire are seekers of Thee.
At the time of turning toward us, keep far Thy skirt of purity from the pollution of these, wet of skirt; bring thy lofty inclination to none—for all are stuffed with design, and sick with pollution.
The disease is only one out of thousand; for the seeker of God is void of the calamity of self-desire.

In the "Silk-i-Sulūk" **Shaikh Ziyā Najshī** relateth that a great one said:—
"When I desired to abandon the world, and to place my hand on the strong hope of the Lord God, to return to my Lord, to sever myself from all beside God, and to become fellow-breather with God,—I summoned Breath, Soul, and Heart."

First, I addressed Breath, saying:—
O Breath, I desire to abandon the world, and to pass away from its delights.
In this matter, canst thou urge the steed with me?

Breath replied:—
So, I cannot do.

I said:—
Wherefore?

Breath replied:—
The Eternal One having created me out of particles of the Earth; and drawn me, for its sake, out of the concealment of non-existence,—no help is mine as to its delights; no standing mine without its favours.

On hearing this speech from Breath I turned to Soul saying:—
O Soul of mine, I desire to return to God; but, not in the hope of Paradise and of the pleasure of that abode. Nay, solely for the sake of the Godship of God.
Canst thou urge the steed with me?

Soul replied:—
So, I cannot do.

I said:—
Wherefore?

Soul replied:—
God hath created me for the delight of the next world; and, from the concealment of non-existence, brought me into existence for that delight.
Of the delight of the next world, no help is mine; and the existence of the sense of that hope is the road wanderer's delight.

On seeing that Breath and Soul were filled with objection and stuffed with desire, I turned to Heart saying:—
O Heart, thou art the king of bodies and the place of convictions. If thou be good, the limbs are good: thou be bad, the limbs are bad. Thou art the king of the body; and on the king's faith, men are dependent.

5. My heart worketh desolation (being void of God's grace). Inform the heart-possessor (the murshid):
Verily, O friends, I swear by soul of mine and soul of—— thine.

The king is one, whose path is followed.
Breath ordereth me obedience for the sake of wordly delights; the pleasures of Paradise cometh into the sight of the Soul. Since I am created by Him, I desire to worship God for His Godship, not for the delights of this world, nor for the pleasure of the next world.
In this matter, canst thou agree, and travel, with me?

Heart replied:—
"Only for this, hath God created us with hand and eye; only for this, hath He ordered us (into existence)."

That great one essayeth the guidance of seekers (of God), saying:—
When my heart gave tongue; and loosed from my work this knot of difficulty,—from the power of concord and for the aid of its companionship, both worlds (this and the next) came to my grasp; and this fish of purpose came to my hook.
My friend! they have placed the light of divine knowledge in the fire-place of the heart; and to the heart given the luminosity of divine knowledge.
If there be no luminosity of heart, Breath and Soul will, like those blind without a leader, fall a thousand times a day into the pit of despair,—their chattels given to plunder.

Possibly, by way of prayer, Ḥāfiẓ may have stated this saying:—
Thou keepest far my skirt from dust and blood (the pollution of that exterior to God) at that time when Thou comest towards us and makest Thy dwelling in my neighbourhood.
For, in this path, are many robbers.
Through meanness and enviousness, these are in pursuit lest another should, by that fortune, become exalted; and find a place in proximity to God.

Sacrifice (which is a quality of lovers of God), Ḥāfiẓ assigns to those wet of skirt (sinful); and brings them into partnership with the lovers.

Khāk vā Khūn (dust and blood) may signify:—
Lusts and shayāṭīn (devils).
Then, this couplet is from the tongue of the Beloved (God); in reply to the preceding couplets uttered in desire of death.
In the last breath, when thou desirest to pass to us,—be ready to time; and, scratch not another in thy heart (let no thought of another enter thy heart); keep thy skirt (of inclination) from the pollution of lusts and of devils; bring forth thy head from the crowd of the Pure—for, in the Path of our intimate friendship and of thine, many have become sacrificed, and made themselves the following of rumour,

5. Through perturbation my heart maketh me perturbed; and bringeth me to distress.
O friends! inform ye the Beloved of my state.
By the decree—"Beggars like one person,"—my soul and your soul are one.

Shaikh Sa'dī ṣaith:—
Men are limbs of one another; for, in creation, they are of one nature.
When time bringeth to pain a limb—to the other limbs, no rest remaineth.

By the revolution of Thy eye,—none obtained a portion of enjoyment:
Best, that they sell the veil of chastity to the intoxicated ones of—— Thine.

Our sleep-stained fortune will, perchance, become vigilant,
On that account that a little water on its eye, expressed that gleaming face of—— Thine.

Along with the wind (divine inspiration), send from Thy cheek a handful of roses (the viewing of God's glory):
It may be that I may perceive a perfume (of comfort) from the dust of the rose garden (of propinquity) of—— Thine.

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6. Nargis (narcissus) signifies:—
   (*a*) the growth of the world that by many calamities is perturbed.
   (*b*) the pure existence (of God).
   (*c*) the vision of God.
   (*d*) inward results of joy in respect to deeds.

   Mastān (intoxicated ones) signifies:—
   (*a*) Lovers of God, dropsical in the Ocean of Unity, acquainted with mysteries, without knowledge of the vicissitudes of the Traitor (World);—the famous murshids and the guides of mysteries.
   (*b*) the eyes of the Beloved, the object of men of spirituality.

   In the springing-place of the world, none hath slept in the corner of ease and body-soundness.
   Then man should be intent on this—
   Not to remain veiled (shamed on account of sin) but to be attached to the Friend (God); and (by the aid of those murshids, who exult in love to (God),; to sell his veiledness (shamedness on account of sin).

   If nargis have the signification (*d*):—
   From deeds and conduct, none gained the corner of ease, or carried off the lot of safety. For the end of every one is doubtful; and, the jewel of desire, in the ocean. Then best that the intoxicated and the profligate sell their veiledness (shamedness on account of sin); and, glancing at their own deeds, exult not.

   If mastān have the signification (*b*):—
   By the revolution of thy eye, none took up a share of ease.
   Best, that they sell their veiledness to the eyes of the Beloved and be like them.

7. Your gleaming face expressed water (sweat) on my eye; my eye hath become open to glories.
   Perchance, my sleep-stricken fortune will sit in vigilance; and, from the splendours of spirituality, I shall gain the splendour of God's beauty,—since this fortune hath appeared.
   When a lovely one cometh to the pillow of her sleeping lover; and on his eye, letteth fall a drop of sweat, which is a quality of the qualities of lovely ones, and the object of lovers of sleep-stricken state,—verily he quickly awaketh.
   When one beholdeth a resplendent object (the sun, or the lovely one's gleaming dazzling face) a tear cometh into the eye.

   Āb (water) signifies:—
   The sweat that falleth on the eye of the sleeping lover, when the beloved rubbeth her face.
   If az rūi be read for rūi, the second line will be:—
   Since fortune expressed on its own eye a little water, on account of your dazzling face.

8. Bād-i-ṣabā (morning breeze) signifies:—
   (*a*) The breeze to which they attribute the acquisition of sweet odours.
   (*b*) Divine inspiration and manifestation,—the revelation of God.

O Sāḳīs of the banquet of Jam,—long be your life; (that is our) desire.,
Although our cup be not full of wine at the circulation (of the cup) of——
yours.

10. O breeze (messenger of desire)! from us, to the dwellers of Yazd (the people of God) say:—
(Be) the head of those not recognising truths (the dwellers of Shīrāz) the chaugān ball of—— yours.

گلدسته (handful of roses) signifies:—
The manifestations and the glories of God; and the spectacle of the circumstances of absolute existence (God).
O true Beloved (God)! until the discovery of the fortune of union with Thee (that is attained by separation from the body) appeareth (by hidden revelation, which is the mark of divine inspiration) to the accepted ones of the Court—open to me the door of manifestations; reveal to me the mysteries thereof—so that, thereby, I may be acquainted with the ardency of love and of its bitterness; and thus escape from the tumult of the vicissitudes of time.
Possibly, by these means, I may attain the true object.

9. ساقیان بزم جم (Sāḳīs of the banquet of Jam) signifies:—
(*a*) The deceased people of God: those near to God's Court.
(*b*) Muḥammad and his pure and noble companions.
(*c*) Men of God.

پر مي نشدن (to be not full of wine) signifies:—
not attaining one's wishes.

جام (cup) signifies:—
The pure existence of Muḥammad. This meaning goes only with meaning (*b*).

The meanings are:—
(*a*) O Sāḳīs of the age! O murshids of the time! be (the prolongation of) your life the object of the seekers of God, although in your time to our hand no object came; and, in our work, no opening appeared.
(*b*) O Sāḳīs of the banquet of Jam! O exalted companions! be ye ever in mention of the gracious disposition and of the peerless nature of Muḥammad, who, into the world, life put and in the world ever remaineth—though us, in your time, they created not; and in your society cast not.
(*c*) one must read مراد ساقیان
O ye desired by the Sāḳīs of the banquet of Jam! O ye accepted by honoured holy men! O ye approved in the sight of men of God! O ye accepted by hearts acquainted with God!—life be yours though union with you was not our fortune.
In this couplet, Ḥāfiẓ descendeth from ḥaḳīḳat (the truth) to majāz (the illusory); and to his friends unfoldeth the truth of his state.
At the beginning of ḥāl (mystic state), men of God often have this way: for ascents (to ḥaḳīḳat) and descents (therefrom) are the source of countless delights.

10. صبا (breeze) signifies:—
Divine subtlety, hidden in man's heart.

From the plain of propinquity, though we be far, not far is desire :
The slave of your King we are, and the praise-utterer of—— yours.

O King of Kings, lofty of star! for God's sake, a blessing,—
That, like the sky, I may kiss the dust of the court of—— yours.

When the time cometh, it issueth forth from the holy traveller's heart, and expandeth it like a rose. After giving recollection of our Beloved, it perturbeth us, to whom the covenant of Alast cometh to mind.

شهر یزد (city of Yazd) signifies :—
real rank.

ساکنان شهر یزد signifies :—
(*a*) The crowd possessed of real rank;
(*b*) ancestors, in whose hand (by death) is the jewel of their desire (the true Beloved);
(*c*) the people of Yazd, friendly to Ḥāfiẓ.

نا حق شناسان ((those not recognizing rights) signifies :—
(*a*) bigoted illusory ones, and perverted outward worshippers.
(*b*) The people of Shīrāz, hostile to Ḥāfiẓ.

گوي ميدان بودن (to be the ball of the plain) signifies :—
to follow.

O divine subtlety that arose from my interior and adorned my exterior! when again thou seekest union with the people of truth, or with ancestors (who are nearer to the time of Muḥammad; and, from perfection of following greater partners in his laudable qualities),—to them, thou shouldst approach; and, in the representation of my state, say :—

Let the head of the ungrateful ones (of Shīrāz), and of the bigoted ones be the ball of your plain, of the plain of your followers; and of him obedient to you.

Although we are far from the plain of propinquity to you (for far from your time we have lived)—we are the slave of your worth-knowing king; and your praise-utterer.

Taken literally :—

O men of Yazd (sincere friends)! we are not careless of your memory. Ever, we are in mention of your good qualities and unequalled character; and the slave of your worth-knowing king, and your praise-utterer.

In this case, probably, all the preceding verses are illusory (majāz).

To his sincere friends at Yazd, by the hand of the swift wind, as is the way of distraught ones, Ḥāfiẓ sent this letter; and to them laid open his state.

According to their state (ḥāl), the Lords of states (aḥwāl) and actions (auẓā') unfold their state (ḥāl) to their friends.

They come—sometimes to the illusory (majāz) and of it speak; sometimes to the true (ḥakikat) and, from the travelling of it, seek their desire; and sometimes to the mediate state (tawassut). Whatever they say, they say according to the ḥāl.

12. This is addressed to the true Beloved.

همچو گردون (like the sky) is compared with بوسیدن خاک ایوان (to kiss the dust of the Court).

O King of lofty star! for God's sake, give me a little help and resolution that I may attain to rank; and, like the sphere, kiss the dust of thy palace.

For the sky, notwithstanding its exaltation, is fixed dome-like on the earth.

According to the saying of men of shara' :—

"The sky is a dome fitted to the earth; it hath no motion—either in length, or in breadth.

"The motion that appeareth of the sun, the moon, and the stars—is from the drawing of angels with chains."

The following of the shara' is necessary for men of truth (ḥakk).

Ḥāfiẓ uttereth a prayer. Listen: say an āmin!
Be my daily food the lips sugar-scattering of—— Thine.

I place the eye of imagination upon the revolution of the sphere, saying:—

At sunset, the sphere despite its exaltation kisseth the dust of the palace of the praised One; and placeth its head (in submission) on the dust of his threshold.

Hamchu gardūn may be the qualifying clause to khāk-i-aivān; and, for verse sake, before it.

Then we have:—

So that I may kiss the dust of your palace, (exalted) like the sky.

3, (4).

1. Sāḳī (murshid)! with the light of wine (divine love), up-kindle the cup (of the heart) of—— ours.
Minstrel (murshid)! speak, saying:—"The world's work hath gone (agreeably) to the desire of—— ours."

In the cup (of the heart), we have beheld the reflection of the face of the Beloved (God)—
O thou void of knowledge of the joy of the perpetual wine-drinking of——ours.

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1. Bāda (wine) may signify:—
Affection (muḥabbat) which is the capital of people of friendship (muwaddat).

In Ṣūfī,ism, they call the murshid:—
(*a*) Sāḳī (cup-bearer), when he is in the state of explanation of the mysteries of love, of divine knowledge, and of its truths, the source of consuming and of rejoicing.
(*b*) Muṭrib (minstrel), when he is in the state of pleasure and of heart-joyousness.
For when the perfect murshid revealeth divine knowledge and truths to the holy traveller,—in the holy traveller's nature appeareth a delight from excess of which ecstasy ariseth, so that with himself he striveth.
This is at the stage of the morning cup which they give for repelling wine-sickness.
Through perturbation and agitation, at the time of gaining favour, and desiring heart consolation,

Ḥāfiẓ representeth to the murshid, saying:—
O Sāḳī, fellow secret-keeper! Make our heart illumined with a cup of wine.
Now display thy glad tidings; and make heart consolings so that escaping from consuming and torment (which is the skirt-seizer of the Path, and the barrier of the way) I may advance and reach my desire.

Know that—
Sāḳī, bāda, jām, muṭrib, are necessary for the acquisition of desire (kām); and hence these and "huṣul-i-kām" are suitable.

2. Piyāla (cup) signifies:—
(*a*) The illusory beloved.
(*b*) The murshid of the Path.
For the relation of sālik (the holy traveller) to the murshid is as he whose work is not in rectitude to the perfect sun. In this path, the worshipping of the Pīr (properly the Founder of the order, but here the murshid) is necessary.

Shurb-i-mudān signifies:—
(*a*) The drinking of the wine of the love (of God).
(*b*) The illusory love.
(*c*) The worshipping of the Pīr.

Bī-khabar signifies:—
The slanderer of affection (muḥabbat) whose trade is ever slandering.

To the slanderer he saith:—
In the illusory beloved, or in the happy murshid, we have seen the reflection of divine splendours; and brought to vision the desired One (God).
O thou void of information (slanderer)! come so that thou mayest be acquainted with the delights of love ('ishḳ) and of affection (muḥabbat).

The coy glance and the grace of those straight of stature (illusory beloved ones) (is only) till
With grace, moving like a lofty pine-tree, cometh the cypress (the true Beloved) of—— ours.

Never dieth that one, whose heart is alive with (true) love (to God):
On the world's record, is written the everlasting existence of—— ours.

5. On the day of up-rising (the resurrection), I fear, a profit taketh not.
The lawful bread (piety) of the shaikh, more than the unlawful water (wine of love) of—— ours.

The words:—
rukh-i-yār, the face of the friend.
Lazzat, delight.
Shurb-i-mudām, drinking of wine.
} are suitable and beautiful in this language.

3. Love for illusory beloved ones is in exercise, and illusory lovers have access to the path of love, —up to that time when the true Beloved (God) cometh in splendour.
"When the Sultān of splendour raiseth his standard.
"The world putteth its head into the pocket of non-existence."

In the Nigāristān, it is written that:—
God, great and glorious, looketh at hearts. Every heart that He seeth sincere and pure in love to Him,—to it, He giveth captivity by the beauty of His tress.

They relate that they asked the King of holy men, Ali Murtazā, saying:—
What is this love that is known among the people of the world? They speak of the love of such a man and of such a woman.

Ali replied:—
These were careless of God, great and glorious. Wherefore, He punished them by giving them (the love for) His creatnres (and withholding love for Himself).

5. Nān-i-halāl-i-shaikh (the shaikh's lawful bread) signifies:—
Worship, illusory and outward: *i.e.*, the following of the shara', and (outwardly) Muhammad.

Ābi-harām (unlawful water) signifies:—
The discovery of the truth of love,—the means of acquisition of love.

In the following of the shar', since existence is pleasant, God-worshipping is far.
Therefore the following of the shar' (outward worship) relateth to (solid, composite, ignoble, matter) bread.
But love hath no hypocrisy, and floweth like soft water in the lover's limbs.
Therefore, love relateth to (fluid, elemental, noble matter) water.

I fear that, on the judgment day, the shaikh's lawful bread $\left(\frac{\text{halāl}}{\text{majāz}}\right)$ will prevail over our unlawful water $\left(\frac{\text{harām}}{\text{hakīkat}}\right)$.

In na barad, na (not) is superfluous. In Arabic, la (not) is often superfluous.

In the Kurān, vii, 12, lxxv, 1, we have:—
God most High saith—Swear I *not* (*i.e.*, verily I swear) by the day of Resurrection; and swear I *not* (*i.e.*, verily I swear) by the accusing soul. What forbade thee that thou worshippest *not* (*i.e.*, from worshipping) 'Adam as I bade thee?

Possibly it is a negative interrogation in which the negation becometh affirmation.
Fear I not that, on the day of judgment, the illusory (majāz) will prevail over the true (hakīkat).
He who, by God's mercy, hath gained the stage of truth, feareth not the bad end (death): for, he hath entered the impregnable fortress of Certainty and trembleth not like the willow with every wind.

O breeze! if thou pass by the rose-bed of beloved ones,
Take care! present to the beloved (the murshid) the message of—— ours.

(O breeze!) from thy memory, our name why purposely takest thou?
Itself (forgetfulness) cometh, when (after death) cometh no recollection of—— ours.

To the eye of our heart-binding beloved (the murshid) pleasing is intoxication
For that reason, to intoxication they (Fate and Destiny) have given the rein of—— ours.

Bād (breeze) signifies:—
The ligature of love, the cause of increase of love between the desirer and the desired.

Jānān (beloved) signifies:—
(*a*) In Ṣūfiism, the quality of permanency.
(*b*) Men who have acquired permanency, and the essence of existing things.

He, whose heart hath become living by love, suffereth no death; and in the world of perpetuality is perpetual.
O seeker, in search of it stand not (idle).

As the Prophet saith:—
"Verily the friends of God die not, but move from this, to that, house."

When thou passest this ligature of love to the garden of the heart of friends,—cause our message to reach the most perfect of consolers and most high of companions (the murshid); learn his name and abode; and say:—
Thou hast acquired the quality of permanency; brought thyself on the volume of the world of perpetuality; and, known what thou hast given to forgetfulness.
Now, the time shall arrive and draw us to the house of ordinary effacement; natural death shall cause us to taste the wine of death; our name and mark shall no longer remain in the world.
So long as we have not reached effacement, nor tasted the wine of death, give me like thyself effacement; and take away permanency.

8. Mastī (intoxication) signifies:—
The vision of God, the Adored, which is a quality of the qualities of the Eternal, the only necessary existence, having no semblance of the visible, nor appearance of existence.

Mastān (which in some copies occurs) signifies:—
(*a*) the murshids, inclined to God-like qualities.
(*b*) the vision of God.
The in-taking of all the conditions of God's qualities, and the being confirmed in peerless qualities, is the great adornment of our murshid.
For that reason, they have severed the rein of our choice; brought us into the grasp of the murshids of Faith, and of the guides of the path of certainty; drawn us into their way; and made us their followers.

Otherwise—
The praised qualities of God are all decoration: and to follow them, the holy traveller is impatient.
Of the qualities of God is Vision which is the perfection of beauty.
Therefore they have given the rein of our choice to the Vision of God (where He looketh, we go); and, taken us out of ourselves (rendered us senseless).

The green (blue) sea of sky, and the bark of the new moon (the mysteries of the sphere),
Are immersed in the favour of Ḥājī Ḳivām (the murshid) of—— ours.

10. Like the tulip, in the cold air (of love), my heart was caught (contracted) :
O bird of fortune (Beloved of the soul)! when wilt thou go into the snare (drawings of love) of—— ours?

Ḥāfiẓ! from thy eye, keep shedding a tear-drop;
It may be, that the bird of union may attempt the snare of—— ours.

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9. One day, Ḥājī Ḳivām-u-d-Dīn Ḥasan, Vazīr to Shāh Shaikh Abū Isḥāḳ, Ruler of Shīrāz, entertained Ḥāfiẓ.

When the Sāḳī gave to Ḥāfiẓ the cup of wine,—into it fell the reflection of the sky and of the crescent moon, like a bark, whereupon Ḥāfiẓ expressed this idea.

Otherwise—

Ḥājī Ḳivām may signify :—
(*a*) The murshid, kind and generous.
(*b*) God. The iẓāfat between Ḥājī Ḳivām and mā maketh for this meaning.
Our Ḥājī Ḳivām (the murshid) prepared in such a way his disciple's heart and made it pure, that in it became manifest the sky, the moon, and whatever is on earth.

Ḥājī Ḳivāmu-d-Dīn Ḥasan (*d.* 1353). See Nos. 579, 610, 692.
Khwāja Ḳivāmu-d-Dīn (*d.* 1363). See Nos. 581, 605.

10. Lāla (tulip) signifies :—
A red flower that, within it, hath a dark spot; and relateth to the love of the cypress.
Ḥāfiẓ explaineth basṭ (expanding) and ḳabẓ (contracting); and unfoldeth his own state (ḥāl) to holy travellers as is the custom of travellers of the path.

basṭ :—
When the holy traveller entereth upon the path of love; and the doors of manifestations open to him, he thinketh :—" Behold I have reached the stage!"
Happy of heart he goeth; and in the path strutteth like a partridge.

ḳabẓ —
When the doors of manifestation are closed, the traveller considereth himself naught and crieth :—" O woe is me! I have seen naught and to naught attained."
He becometh strait of heart; and remembering passed state, perturbed.

Ḥāfiẓ unfolded his state at the time of—
(*a*) basṭ when he wrote c. 1.
(*b*) ḳabẓ „ „ 10.

11. The sphere's revolution goeth not to any one's desire; contrary to desire, is its motion.
It is necessary to act contrariwise to it; and contrary to one's interior, to arrange one's exterior—that the jewel of desire may be gained.

I seek farness from you that you may be near; and tears shed my eyes that they may become dry. For dryness of the eye is the mark of joy.

4, (9).

1. O Ṣūfī (outwardly pure, inwardly impure)! come; for bright is the mirror of the cup (the heart of the perfect murshid):
That thou mayest see the brightness of the wine of ruby hue (or experience the intoxication of the wine of the love of God).

The Ānḳā (God's pure existence) is the prey of none. Up-pluck thy snare:
For, here ever, in the hand of the snare, is (only) wind (vain-thought).

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2. In his History, **Imām Yafa'ī** (*d.* 1354) relateth:—
In the land of the people of Russ, is a mountain (a mile in height) wherein many birds dwell.
In that mountain, appeared a great bird of high creation, 'Anak in stature, man of face, and having the voice of every animal; and, into chatter, she brought the birds of that place.
Once when she stayed in that mountain,—in it, she remained a year starving. The birds having learned the news were alarmed; and took their chattels elsewhere.
Then the Ānḳā catching up a boy took him to his own nest; and, struggled with a female slave.
The people of Russ brought against the 'Anḳā complaint to the prophet of the time, Hanẓla bin Ṣafvān, who uplifted his hands in prayer and besought of God the destruction of the Ānḳā.
Suddenly, lightning came, and consumed the Ānḳā.

From **Ibn 'Abbas**, in the Rabī'u-l-Abrār, Zamakhsharī (the writer of the explainer of the Ḳurān) saith:—
In the time of Mūsā, God created in his own form and appearance, a singular bird, by name 'Anḳā.
It had four wings; and on every side, a face like unto a man. In form it was a part of every animal.

God created for her a male like unto her equal to herself; and sent a revelation to Mūsā:—
"I have created two wonderful birds, and established their food among the animals in the neighbourhood of the holy House (Jerusalem). Take care that they go not to another place: and reckon this of the excellencies of the Banī Isrā,il."
Immediately, they took to begetting offspring, and became great of progeny.
As long as Mūsā lived, there they were; when Mūsā left this world,—that place they left and arrived at the mountain of Najd and Ḥijāz.
They devoured the birds of the neighbourhood; and sometimes harassed the wild animals.
When complaint of them reached Muḥammad, he uplifted the hand of prayer, and besought of God their destruction.
So, they vanished from this world and became mâ'lūmu-l-ism va mājhūlu-l-jism va mâ'dūmu-l-wujūḍ.—known of name, unknown of body, non-existent of existence.
By the prayer of the Prophet, the Ānḳā is cut off from the inhabited portion of the world; and dwelleth in the mountains of Ḳāf.
The pure existence of the Eternal, none hath seen—nor to his hand brought this jewel of desire.

(Whilst thou art in the world) strive in the pleasure (of zikr va fikr) of the present. As, when no water remained,
"Ādam let go the garden of the house of safety (Paradise)."

At time's banquet, enjoy one or two cups (moments of union with the true Beloved); and go (to eternity):
(Here) verily desire not perpetual union (for 'tis vain).

All lovers have passed their time in consuming and burning; and gained not the jewel of their desire. Without essence (ẕāt) was what they beheld; yet in their knowledge they regarded it as the essence of essence.

The Sūlṭān of Ārifs, **Shaikh Bāyizīd-i-Bistāmī** (*b.* 777, *d.* 878 A.D.) saith:—

"With the foot of understanding, I have run——thirty years in unity (waḥdānīyat) and thirty years in singularity (fardānīyat); yet I have not reached the Desired One (God).
"When I looked well I knew that whatever I had seen I was all."

Some render this passage:—

"I worshipped thirty years in adoration (ma'būdīyat); thirty years in divinity (ulūhīyat); and thirty years in divine knowledge (ma'rifat) * * * * *"

For further information see:—

(*a*) History (Circumstances of Abū-l-Baḳā 'Abdu-l-lāh) by Ibn Khallikān (*b.* 1138, *d.* 1211 A.D.)
(*b*) Wilberforce Clarke's translation of the Būstān of Sa'dī, Introduction, 18.
(*c*) Garcin de Jassy's translation of the Manṭiḳu-ṭ-Ṭair.

'Aish-i-naḳd signifies:—

The present, existing, state.
O heart! listen to the discovery of state (ḥāl); cast not today's work to tomorrow; for when life's time is ended,—save regret naught will fall to the hand.
The world itself is a place fit for passing away,—not the stage, fit for keeping.
When his time was ended, Ādam did a good work, when he let go Paradise.
Whatever cometh forth from the hand, it is necessary that thou give not thyself to the Path of negligence.

4. After being himself directed in the true Path, **Ḥāfiẓ** seeketh guidance for his old friends; and, by way of compassion and mercy, saith:—

O traveller in the path of love! if, in that path, the manifestations of divine evidence display splendour, advance thy foot rejoicing for one or two moments; immoveable be not centered: ever urge forward.

That is:—

In the path, the holy traveller hath endless delights and many (glorious) manifestations that (for trying his heart) come before him and appear the barrier of his path.

If to them, he turn; and keep back from the Path, the enemy (Shaiṭān) exclaimeth:—
"Ruin in this world and in the next!"

If turning not to them, he advanceth like a man, (on his ear) fall the words:—
"Entrance into loftier degrees are intended for thee."

In the travelling of the Path, the holy traveller never ceaseth, for the glories of the qualities of God are limitless; and momently and hourly bring forth splendour of a different hue; and keep fascinated the holy traveller.

Displaying great spirit, it is necessary that the traveller should not give his heart to them; and, striking on each one the stone of—"the pelting of non-acceptance."

5. O heart! youth's vigour hath departed; and, from life, thou hast not plucked a single rose (of true love, or of divine grace):
Elderly of head, show skill (in permanence) of name and fame (in supplication and lamentation to God).

Of profligates intoxicated (with excess of love for God) as the mystery (unutterable and hidden) within the veil;
For, this state (wherein they utter mysteries) is not the zāhid's, lofty of degree.

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and bringing forth the light of:—"I like not stone pelters" (see the Ḳurān iii, 36; xv, 34; xxxvi, 78).
should advance.

5. The holy Ḥadīṣ saith:—
"My mercy surpasseth my anger."
And God most High saith:—
"Despair not of the mercy of God."

6. In the state of:—
(*a*) bīkhudī (senselessness); they utter mysteries, having no restraining power.
(*b*) ẓabṭ (restraint), they utter no mysteries.

Rind (profligate) signifies:—
One who, having escaped from outward adornment, is joined to the Prophet of the inward (the conscience).

Mast (intoxicated) signifies:—
One intoxicated with manifestations, and attracted by revelations, whose stage is:—
"Who knoweth God, his tongue is long."

Zāhid-i-ʿālī maḳām signifies:—
That zāhid, outward worshipper, who is called lofty of state because he sitteth on the seat by which the centre of all stages is closed.
To the zāhid (ṣūfī) traveller, with whom in the beginning of state, he associated, Ḥāfiẓ kindly speaketh:—

O Ṣūfī, outward worshipper, wherefore placeth thou thy heart on the decoration of the wall? Why art thou fallen? Come; for the murshid's mind is possessed of purity and is the giver of purity,—as long as thou beholdest the purity of the love of affection, which is both ruddy (joyous) and the giver of the ruddy face.

That is:—
Enter upon the path of our murshid, so that thou mayest snatch the delight of love (of which thou art a denier), and come back from the denial of that thou hast, and sing not the melody of the deniers.
The mysteries that are within the veil, ask of profligates. For this state is not the zāhid's, of lofty stage.
O seeker! desist not from the discovery of this meaning; for he is only the murshid f the outward worshippers. Having fixed his own heart on the wall-picture, he remaineth void knowledge of inward mysteries.
Possibly ʿālī maḳām is directly the adjective to zāhid.

On our part, at thy threshold, many are thy rights of service.
O Sir! again, in pity, look upon thy slave (who, at least, hath not quitted thy threshold).

I gave up wish for ease at that time when
This heart placed its reins (of control) in the hand of Thy love.

The disciple of the cup of Jamshīd is Ḥāfiẓ. O breeze, go:
And give salutation from the slave to the Shaikh of Jām.

The mysteries within the veil, ask of Lovers, intoxicated and distraught; and of 'Ārifs, knowing the hidden and instructed. For they are seated in the stage—
"Who knoweth God, his tongue is long,"
and are not closed of tongue, mystery uttering.

From them, thou wilt obtain healing; sincere words; and heart consolation. The stage of explanation of inward mysteries is not the zāhid's (ṣūfi's) of lofty stage; for he having come from inebriety to sobriety is the same as outward worshippers.

Although he knoweth inward mysteries yet he concealeth them since no permission is his to utter them.

When he hath reached the stage—
"Who knoweth God, his tongue is dumb"

And tasted the sweetness of perfect power, he will not explain,—save by enigma and hint, not by words and examples.

9. To great ones, who, like the intoxicating cup of wine, are of the number of the true seekers,—Ḥāfiẓ revealeth his desire.

Jām (cup) may signify:—
The wine of love and of divine knowledge.

Whenever an 'Ārif appeareth, give him our salutation, that into his heart we may pass, and become sharers of whatever is in his heart.

Jām is the name of a town near Herat (Harī) in Khurāsān.

The Shaikh of Jām was Shaikh Aḥmad Namaki, a friend of Ḥāfiẓ.

5, (13).

1. O Sāḳī (murshid)! arise; and give the cup (of wine of desire):—
Strew dust on the head of the grief of time.

In my palm, place the cup of wine so that, from my breast,
I may pluck off this patched garment of blue colour.

Although in the opinion of the (apparently) wise,—ill-fame is ours,
Not name nor fame, do we (distraught with love for God) desire.

Give wine! with this wind of pride, how long,—
Dust on the head of useless desire?

5. The smoke of the sigh of my burning heart
Consumed these immature ones (hypocrites; fathers of lust).

---

2. دلق ازرق فام (the darvish habit of blue colour) signifies:—
(*a*) the elemental body, the garment of the human soul, the prohibitor and hinderer of our union with God.
(*b*) the existence of borrowed existence (this life).

ساغر (cup) signifies:—
(*a*) God's message which the angel of death conveyeth to the people of God, and by which he hasteneth them thither, so that, joyfully, quitting their body, they pass over to God;
(*b*) the heart of a pure one, fit for divine manifestations.

According to (*a*):—
To the true Beloved, Ḥāfiẓ representeth his desire saying:—
By the usage of lovely ones and longing ones,—send thy message (of death) so that I may gain release from the body, and hasten to my Object (God).

According to (*b*):—
To the Sāḳī and murshid, Ḥāfiẓ representeth his desire saying:—
O murshid! with the wine of love of purity, give the cup of love to my hand (heart), that it may become fit for revelations and manifestations; that, from off my head, I may pull this patched garment of blue colour, and also this borrowed existence; and, that I may enter upon effacement and non-existence, the means of eternal existence, and the source of lasting joy.
By the first meaning, death is desired; by the second, effacement.
Both are the desired of the desirer.
The patched garment is the garment of hypocrisy.
Ḥāfiẓ used this expression to cast ridicule upon the darvishes of the order of Shaikh Ḥasan, who were hostile to the darvishes of the order of Maḥmūd 'Attār, to which order he belonged.

Of the secret (of love) of my distraught heart,—a friend,
Among high and low,—none, I see.

Glad is my heart with a heart's ease (a lovely one),
Who, from my heart, once took ease.

At the cypress in the sward, again looketh not
That one, who beheld that cypress of silvern limb.

Ḥāfiẓ! day and night, be patient, in adversity:
So that, in the end, thou mayst, one day, gain thy desire.

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9. This couplet answereth couplet 2.
Ḥāfiẓ! patiently endure, day and night, trouble and oppression on account of the vehemence of opposition of lust and of desire.
Ever be patient; and scratch not complaint and lamentation into thy heart.
For, in the end, one day, thou wilt gain the treasure of thy purpose.

6, (3).

1. For God's sake (come to my cry (relief). O pious ones (murshids of the age)! forth from the hand (of control), goeth my heart (in perturbation). For God's sake (come to my cry and aid me):
O the pain that the hidden mystery (of love) should be disclosed.

We are boat-stranded ones! O fair breeze (the murshid; or divine love)! arise:
It may be that, again, we may behold the face of the Beloved (God).

For the (short) space of ten days, the sphere's favour is magic and sorcery (entrancing):
O friend! regard as booty,——goodness in friends (companions, disciples).

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1. راز پنہا (the hidden mystery) signifies:—
Love, the concealing of which is the cause of martyrdom and of happiness.
Forth from the hand, my heart goeth.
O murshids of the age! Alas! revealed hath been the hidden mystery of love, from the concealing of which I had hope of martyrdom; and with which seed, I sowed happiness in the field of the heart.
By God's will ye may show a way whereby that happiness may not leave my hand, and (the honour of) martyrdom may not depart.

2. باد شرط (the favourable wind) signifies:—
(*a*) a wind favourable for voyaging out and home.
(*b*) the murshid, who, in the ways of travelling (to God), hath attained perfection; and inclineth every disciple according to his capacity, and taketh him to his object (God).
(*c*) the perturbation of divine love in the traveller.
(*d*) the power of the soul (nafs).

كشتي نشسته (the stranded bark) may signify:—
The body that is left in the water and the clay of lā in:—
الا (lā ilāha), no God.

يار آشنا signifies:—
The existence of the only necessary existent One, God.
The meaning of the couplet is taken from Khwāja 'Ābdu-l-lāh Anṣārī.
"The shattered bark of the body, which (in the world) is left behind the soul,
"Seeketh, till the sounding of Isrāfīl's trumpet, the mercy of God."
The bark is stranded and motionless, bound by worldly attachments.
O mercy of the love of God! help.

Through perturbation, Ḥāfiẓ representeth his state to the murshid, saying:—
Our existence is a ship, shattered and left behind. With a hundred hopes, we are on board of it.
Arise, give a little help. With thy auspicious aid, we may reach our object (God) and no submit to the enemies of love.
For God Most High hath from non-existence made us travellers in this shattered bark; and cast us on the ocean of Unity; and brought us from the house of non-existence;

Last night in the assembly of the rose and of wine (the banquet of taste, of desire, of glories, of splendour, of love for God),——the bulbul (murshid) sweetly sang :—

O **Sāḳī**! give wine: O intoxicated ones! come to life!

5. The cup of wine (the heart filled with recollection of God) is Sikandar's mirror. Behold,—

So that it may show thee the state of Dārā's kingdom (the soul).

O generous one! in thanks for thy own safety——

One day, make inquiry of the welfare of the foodless darvīsh.

---

and started us in the house of existence (this world),—so that having plucked the jewel of purpose from existence we may return to non-existence. It may be that (having, by means of thy lofty resolution and aid, seized the jewel of purpose; and accepted the adored Lord) we may go to the Friend (God), and enter the Court of union with Him.

4. Gul گل (rose) signifies :—

The newly arrived ones in the enclosure of Unity.

In the circle of travellers of the Path, and of those joined to Truth,—who are intoxicated with the cups of beauties of love, reason folded up; and, the chattels of knowledge laid aside, are fallen into the torrent of the ocean of love——, last night, the murshid, perfect in deeds, the performer of the conduct of love, well spake saying :—

Come; bring wine, O **Sāḳī** of silvern cheek. O intoxicated ones! O distraught ones!

Haste ye that, for your tumult, ye may obtain the remedy; and, by drinking it, escape from this tumult.

Then, passing over the hindrances of the Path, ye may attain the stage of حقیقت ḥāḳīḳat (truth).

5. If Jām-i-jam be read for jām-i-mai.

جام جم signifies :—

the heart of the Ārif.

dārā (Darius) signifies :—

(*a*) love for the possessor of divine knowledge (the Ārif).

(*b*) the soul (nafs).

The first line will be :—

Sikandar's mirror (the heart) to the cup of Jamshīd (world-displaying), behold.

As long as the cup, like the cup of Jamshīd, is the revealer of the mystery of time and of Earth,—for Sikandar's mirror (that revealed the circumstances of the land of Dārā) is the heart of the Ārif (our murshid),—at it, glance so that the mysteries of Love may for thy sake be revealed; and naught from thee, concealed.

See Wilberforce Clarke's translation of the Sikandar Nāma-i-Niẓāmī, p. 247.

6 11. صاحب کرامت (One possessed of liberality) signifies :—

the Friend hinted at in couplet 5.

O generous one! in thanks for thy own safety, ask, at the Court of the Provider of daily food,——for the foodless darvīsh; and bring to hand (comfort) his heart.

Be not proud. For if so thou be, the Heart-Ravisher (in whose hand, the hard stone becometh wax through fear and melteth; and whose special quality is grandeur and greatness) will in wrath consume thee.

Thy exterior is as a candle in beauteousness and goodness; thy interior is captive to the stain of love for one like unto thyself.

The ease of two worlds (this and the next) is the explanation of these two words :—
With friends, kindness ; with enemies, courtesy.

In the street of good name (outward rectitude), they (Fate and Destiny) gave us no admission :
If thou approve not,——change our Fate.

That (true wine of the love of God, which is like to thee) bitter wine, which the Ṣūfī (Muḥammad) called——"The mother of iniquities,"
To us, is more pleasant and more sweet than the kisses of virgins.

10. In the time of straitedness, strive in pleasure and in intoxication :
For, this elixir of existence maketh the beggar (rich as) Ḳārūn.

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7. By so doing, no injury will reach thee,—either from friend, or from foe.

8. The answer to the second line of couplet 7 is :—
Men of outward vision blame this sect.

Ḥāfiẓ saith :—
"Fate's decree hath so decreed."

9. تلخوش (bitter) signifies :—
(*a*) the wine of poverty ; or of patience and endurance.
(*b*) (bitter) counsel.
(*c*) wine whose drinker becometh intoxicated.

قبلة (a kiss) signifies :—
a kiss on the face of a pure one (a virgin).

صوفي signifies :—
(*a*) one who hath no delight in poverty ; no patience ; and accepteth no counsel.
(*b*) Muḥammad.
Wine (whether real, or illusory) for the illusory sons (of this world), and for companions is the "Mother of iniquities,"
So, its title came from Muḥammad.

This title manifestly befits illusory wine (of this world) ; and may be shown to befit real wine (of the love of God) :—
Men have not yet come out from the habit of the mothers of natures (the four elements) ; have no capacity for real wine (of the love of God) ; and their nature being immature incapable of love (for God), are unfit for it.
If into water, one putteth an unbaked pitcher,—verily it falleth to pieces.
Even so their body (which is distressed) becometh, by the drinking of real wine (of love) broken to pieces.
For, they are not yet capable of drinking it, being sick of body ; and for the sick body, sugar (the love for God) is unfit.
See the Ḳūrān ii, 218 ; iv, 42 ; v, 92 ; xxxvii, 44 ; xlvii, 16 ; lxxv, 5.

In his Būstān, **Sa'dī** saith :—
"It is a crime to give sugar to the sick one,"
"For whom, the bitter medicine is fit.

10. قارون (Korah) the son of Yashar (Izhar) the uncle of Mūsā (Moses) was the handsomest and richest of the men of Isrā,il.

Be not arrogant; for thee, like a candle, with wrath will consume,
The Heart-Ravisher (the true Beloved, God) in whose hand, the hard stone is (as) soft wax.

Life-givers, are the lovely ones, Persian-prattling:
O Sāḳī! this news, give to the old men of Fārs (Persia).

If the minstrel call the companions (friends of the assembly) of this Persian ghazal,
To dancing, he will bring the pious old men.

He had a large palace, overlaid with gold; furnished with doors of massive gold.
One day, when Mūsā declared to the people that adulterers should be stoned, he asked:—
"What if you should be found guilty of the crime."
Mūsā replied:—
"I should suffer the same punishment."
Thereupon Ḳārūn produced a harlot who publicly charged him.
Mūsā adjuring her to speak the truth, she at length confessed that she had been suborned by Ḳārūn.
Then God directed Mūsā to command the Earth what he pleased.
Whereupon, he said:—
"O Earth, swallow them up!"
Immediately, the Earth opened, and swallowed Ḳārūn, his confederates, his palace, and all his riches.
As Ḳārūn sank into the ground, he cried out four times:—
"O Mūsā spare me!"
But Mūsā kept saying:—
"O Earth, swallow them up!"
God then said to Mūsā:—
"Thou hadst no mercy on Ḳārūn, though he asked pardon of thee four times. Had he asked me but once, I would have spared him.
See—The Bible, Numbers xvi.; the Ḳūrān, xxviii, 76.

11. This couplet may be addressed to:—
(*a*) High and Low.
(*b*) The generous one (c. 6).
(*c*) The illusory beloved (lovely woman).
(*d*) The true „ (God).
dil rubā may signify:—
Muḥammad.
For further notes, see couplet 6.
پارسي may signify:—
(*a*) the discourse (in Persian) that God uttereth.
(*b*) this Ode.
Of the Arch-Angel, Mīkāīl, Muḥammad asked:—
"Speaketh God in Persian?"
The Arch-Angel replied:—
"Yes: He saith:—'What shall I do with this handful of tyrants,—save to forgive them?'"
Glad tidings are the invokers of ecstasy (وجد), and of state (حال).
The grace of pārsī and pārsā should be noted.

Of himself, Ḥāfiẓ put not on this patched, wine-stained garment (of poverty)
O shaikh, pure of skirt! hold us excused.

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14. This garment,—whether it be of divine love; or of ẕikr va fikr; or of senselessness—Ḥāfiẓ put not on himself. For, in the street, the putting on of a garment without permission is improper. It is put on by the hands of holy spirits.
O shaikh! thy skirt is pure (void) of that wine: thou hast no knowledge of the bounties of spirits; hold us excused.

7, (10).

1. The splendour of youth's time (the murshid's assembly) again belongeth to the garden (the holy traveller's existence);
The glad tidings (of divine glories) of the rose (the Beloved) reacheth the bulbul (the lover) sweet of song.

O breeze! if again thou reach the youths of the meadow (the murshid's disciples),
Convey our service (of prayer) to the cypress, the rose, and the sweet basil (the murshid's disciples).

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1. Raunak (splendour) signifies :—
The opening of the path of Truth.
Bustān signifies :—
The existence of the holy traveller, the stage of manifestations of divine glories.
To the traveller, the season of spring hath arrived; and the time of the blossoming of flowers.
The time of ḳabż (contracting) is overcome; and the time of bast (expanding), come.
At the time of bast, the holy traveller speaketh of mysteries; and, to friends, discloseth his state (ḥāl).
He striveth for the acquisition of that state; entereth upon delight (ẕauḳ) and desire (shauḳ); and chaunteth in sweet song the mysteries of love.
In the state of ḳabż, Ḥāfiż, having found evidence and proof of bast, hastened to that happy time; and represented this matter to their heart. Before this, Ḥāfiż was entangled in illusory love (for woman), which is the bridge to true love (for God).
At this time, he knew, by evidence and proof, that in his nature the true Beloved was established. See c. 9.

2. ṣabā (breeze) signifies :—
(*a*) the holy traveller, perfect in companionship, fellow in breath, fellow in spirit.
Since, they have brought Ḥāfiż from the illusory to the true; and, given to him manifestation by the decree—
"He who showeth not gratitude to men showeth not gratitude to God."
He giveth salutation to the cypress and the rose by the hand of a companion, who (in the illusory) was the striver for this joy; and in this joy slept with him on one couch, saying :—
By means of your joy I reached this joy; and from the illusory to the true brought my own chattels.
(*b*) The murshid.

جوانان چمن (youths of the meadow) signifies :—
(*a*) those who have gained access to the court of the Eternal.
(*b*) the beholders of Muḥammad.

سرو و گل و ریحان (the cypress, the rose, and the basil) signifies :—
The chief of created beings, the glory of existing things (Muḥammad); the generous companions; and the great tābi'in (followers).
The rare perfume, basil, is sold by Piesse and Lubin (London) in bottles 10*s.*, 5*s.*, 2*s.* 6*d.* each.

If the young magian (the khalīfa, showing the true Path), wine-seller, display such splendour (of explanation),

(In thanks) I will make my eye-lash the dust-sweeper of the door of the wine-house (his dwelling).

O thou that drawest, over the moon (of thy face), the chaugān of purest amber-gris (the black tress),—

(By concealing thy grace), make not distraught of state, me of revolving head.

5. This crowd that laugheth (and carpeth) at those (lovers of God) drinking the wine-dregs (of the wine of the love of God), I fear?

They will, in the end, ruin their Faith.

O murshid of the Age! at the time, when thou reachest those who have gained the court of the Eternal, convey my salutation to the Khwāja of created beings (Muḥammad), to the generous companions, and to the great followers; and remain not in forgetfulness of me till this worthless one to worth thou bringest.

Ḥāfiẓ explaineth the matureness of that stage; and inciteth travellers.

The couplet may mean:—

Manifestations; for all in the world is the glory of God.

O murshid of the Time! when thy passing is by the rose-beds and swards; and when thou reachest the swards, cause salutation to reach those persons, who are represented by the cypress, the rose, and the odoriferous herbs.

3. Mūgh-bacha (young magian) signifies:—

(*a*) the khalīfa, who giveth the wine of spirituality to the lovers of God.

(*b*) manifestations that raise the holy traveller's heart.

Maikhāna (tavern) signifies:—

(*a*) the heart, which is the dwelling of love.

(*b*) Love, wherein the traveller's heart expandeth.

By (*a*) we have:—

With my eye-lash, I will sweep the Khālīfa's dwelling; and sweep it that it shall be pure of dross.

By (*b*) we have:—

If the manifestation of the glories of love display such splendour,—

I will cast myself into its sacred enclosure; and make the lashes of my eye the dust-sweeper of the door of love's tavern.

Having given my eye-lashes as place-sweeper to the door of love's tavern, I will make it void of the prohibitions of love; and, within it, leave neither thorn nor straw.

5. Those that laugh at me, and criticise me in love,—I fear that they themselves will become captive; will not attain to its perfection; and will, in the midst of the Path to natural effacement (death), become destroyed.

Whoever, void of discretion, criticiseth every act of his own brother, dieth not until into that very act he himself falleth.

Be the friend of the men of God; for, in Nūḥ's ark (the existence of the people of God),
Was a little dust (humbleness), that purchased not the deluge (the empire of the world) for a drop of water.

To him, whose last sleeping-place is with two handfuls of earth (the grave)
Say:—"Thine what need, to exalt the turrets to the sky?"

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6. Mardān-i-khudā signifies:—
Men of God, without how and why.

Kishtī-i-nūḥ signifies:—
The world which, like Nūḥ's ark, is immersed in the deluge of disasters.
If God's protection comprehend it not, in a moment it becometh destroyed.

khākī va ābī are with yā, i tankir (indefinite yā).

khākī (dusty) signifies:—
the existence of Muḥammad and his followers, whose creation is of dust.

khāk signifies:—
Man as poets say. See Ode 354, c. 1.
Be the friend and companion of the man of God; scratch not thy heart with thought.
For, in the world, the existence of that Chief (Muḥammad) was endowed with laudable qualities such that he purchased not the great deluge (of calamity) for a little water (of satisfaction to which, through perfection of patience, he inclined not)—contrary to all the other prophets.
For the prophets at the time of injury by the tribe (of their own followers), cursed them (and thus caused their destruction);—especially did Nūḥ curse.
Because the prophets had uttered the prayer of evil against their own followers, and besought from God their destruction,—no room for intercession was theirs.
Thus, their own honour, the prophets spilled save Muḥammad, who, at the time of losing his teeth (by being stoned, battle of Uḥud, 625 A.D.) displayed sincerity; and, in Damascus, for the sake of his own followers, said:—
"Show the true path to my people, for they are not acquainted." The Ḳurān, iii. 121.
Probably the bark is, in reality, the ark of Nūḥ's; and khāk (dust), the soil which Nūḥ, by Jibrā,il's order, took into the ark.
From Nūḥ's society, the dust acquired such exaltation that it stood the representative of the water of ablution and of dust-purification (tayammum), for ablution with the water of the deluge was not lawful, as it was the wrath of God.
From that dust became existent, the elemental body of Muḥammad, by which the quality of man turned to prosperity.
Be the friend of the men of God; and scratch not thy heart on account of temptations. For, from their society, thou mayest gain thy object; and, from un-worthiness come to worthiness, and to that honour that the dust gained from Nūḥ's society.
For Nūḥ, having that water (dust) of ablution, purchased not the whole deluge.
Society hath effects, pleasant or unpleasant.
Thus, from the perfumer's society, though no perfume cometh to one's hand,—from its pleasant smell, one's soul resteth.
From the blacksmith's society, though one's raiment consumeth not,—from the unpleasant smoke, one's brain gathereth defect.

7. The exaltation of the turret (for seeing the country) is the continuity of hope; and the continuity of hope is the cause of carelessness; and carelessness is the hinderer of the Path.

Forth from the house of the sphere, go; and bread, seek not.
For, in the end, this dark cup (of avarice) slayeth the guest.

My moon of Kan'ān (my soul)! the throne of Egypt (the rank of perfection; the world of souls) is thine:
The time is that (time) when thou shouldst bid farewell to the prison (of the body, or of the world).

10. In thy tress-tip, I know not what designs thou hast that
Again the tress, musk-diffusing, thou hast dishevelled.

Not (even) one mystery of the mysteries of the (Absolute) existence mayest thou know,
If head bewildered of the circle of possibility, thou be.

The land of liberty, and the corner of contentment——is a treasure,
That, by the sword, the Sulṭān cannot attain.

Ḥāfiẓ! drink wine (of love); practise profligacy (the concealing of secrets) and be happy (grieve not, and grieved be not); but,
Like others, make not the Ḳurān the snare of deceit.

None can help travelling this Path; who is not on this Path, is a wanderer.
For, pathless, to reach one's object is difficult; and is the cause of remoteness of the signature (of salvation) of the Chief (God).

9. Māh-i-Kan'ān may signify:—
(*a*) Yūsuf.
(*b*) the heart of Ḥāfiẓ.

zindān signifies:—
the people of the prison.
All my inclination is towards thee. For my heart is the dwelling of manifestation of thy face; and my mind, the stage of thought of thee; and, my fancy, the place of imaginings of thee.
That time is when true love displayeth splendour, the true Beloved showeth his face, and true love discovereth power in such a way that the heart hath no room for illusory beloved ones (lovely women).

True love displayeth magic when, fellow-bondsmen, it maketh free.

12. mai signifies:—
Love, perfect of test.
rindī (profligacy) signifies:—
Concealing mysteries beneath one's own veil; or choosing perfect peace.
that is—grieving for none, and none grieving.

Tazvīr signifies:—
deceit. The Ḳurān (the word of God) is void of doubt.
Ḥāfiẓ! bring to thy hand the practice of Love! keep concealed its mysteries; grieve for none and none grieve; prepare not the snare of deceit—like others, whose exterior is adorned with Ḳurān reading and spirituality,—while ever in secret brothers devour the flesh of brothers; strive for their injury; and exult in revealing their defects.

A great one saith :—

The Dagar is that bird of birds, on whose feathers the Ḳūrān is written, and who by eating man's flesh, becometh joyful.

Thus, be not—

Thy exterior adorned with Ḳūrān-reading and spirituality; and thy interior stuffed with slander and man-injury.

8, (6).

1. If that Bold One (the true Beloved) of Shīrāz gain our heart,
For His dark mole, I will give Samarḳand and Bukhārā (both worlds).

Sāḳī! give the wine (of divine love) remaining (from the people of religion);
for, in Paradise, thou wilt not have
The bank of the water of the Ruknābād (the lover's weeping eye) nor the rose of the garden of Muṣallā (the lover's heart).

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1. Turk signifies:—
A tribe of Turkistān renowned for its beauty.
When the Creator laid the snare of this world, He gave to them, above all other sons of Ādam, the share of beauty.
Sa'dī saith:—
"O happiness! when in Eternity without beginning they (Fate and Destiny) gave beauty to the men of Turkistān."
Turk-i-Shīrāzī signifies:—
(*a*) Ḥāfiẓ's beloved (Shākh-i-nabāt),
(*b*) The true Beloved (God).
If that Beloved of Shīrāz gain our heart and take us from ourselves,—I will do like this and like that; and, with soul, bear the load of the Beloved's orders.
Khāl-i-hindū (the dark mole) signifies:—
Seekers of the mean world. For the seeker of the world is steeped in avarice.
Samarḳand va Bukhārā signifies:—
Faith (dīn) and the world; both worlds, this and the next.
If that true Beloved (God) give us the path of access to Himself; and take us out of ourselves, we will employ for Him all our spirit and resolution, and incline not ourselves to this and the next world.
2. Sāḳī (Cup-bearer) signifies:—
(*a*) the murshid.
(*b*) the truth of the light of Muḥammad.
(*c*) the pure existence of God.
The Author of the Miratu-l-Ma'ānī saith:—
Here, who is Sāḳī, that is the pure existence?
He poureth wine into the jaw of things possible.
There, when they worship wine,
Here, again, they practise intoxication.
There, to their own capacity, they drink wine:
In their own appointed place, they become intoxicated.
mai signifies:—
The mysteries of love, the cause of joy to people of heart.
The Ruknabād is a stream, four feet wide, a mile to the north of Shīrāz, whose water is very agreeable. It is the gathering place of happy youths, and joyous wine-drinkers.
The source is a spring in the pass of Allāhu Akbar; a branch of the stream passeth by the Ḥāfiẓiyya wherein is the tomb of Ḥāfiẓ.

Alas! These saucy dainty ones (lovely women) sweet of work, the torment of the city,

Take patience from the heart even as the men of Tūrkīstān (take) the tray of plunder.

The beauty of the Beloved (God) is in no need of our imperfect love:

Of lustre, and colour, and mole and tricked line (of eyebrow),—what need hath the lovely face?

Musallā signifies:—

A place of prayer during an 'īd, and of gathering of Muslims in praise of the Praised one.

Musallā-i-Shīrāz signifies:—

(*a*) Name of a temple, quarter of a mile west of the Ḥāfiẓiya.'

(*b*) A place of witty ones and of pure ones; in spring-time, the meeting-place of friends.

āb-i-Ruknabād va Musallā signifies:—

the broad surface of the world, which is the place of acquisition of precious stages; and the place of discovery of lofty ascents.

O Murshid! Explain Love, and increase its delight in my heart; for, the world's surface is the place of acquisition of the object (God), and of discovery of the way to salvation.

For in Paradise, thou wilt not have the water of Ruknabād, nor the rose-garden of Musallā (*i.e.*, the world, which is the stage of increase of Love; of delight, and of desire of people of Love).

3. lūliyān signifies:—

(*a*) Minstrels (of the nomad tribe, Lūlī) that, like accursed ones, are the skirt-seizers of holy Travellers.

(*b*) Lovely ones.

(*c*) manifestations (except those of the Merciful God) of glories such as the splendours of the elements (fire, earth, air, water), of angels, and of the like.

(*d*) A lovely woman, Shākh-i-nabāt (branch of sugarcane), who snatched the heart of Ḥāfiẓ in the vigour of his youth.

After Ḥāfiẓ had endured the pain of separation, she desired union with him.

Ḥāfiẓ held himself back; and beheld the door of divine knowledge open to his heart.

Khwān-i-yaghmā (the tray of plunder) signifies the following custom:—

Once a year, on an appointed day, they take to the desert abundance of victuals and all kinds of cooked food; and give it as plunder to the Chief of the tribe (Tūrk).

From all sides, they come and take it in plunder; for plunder is the power of the soul of the men of Tūrkīstān.

Cry saying—the illusory beloved ones (lovely women) by manifestations of unequalled glories (which are the glories of splendour exterior to God) have so ravished our heart, and made it so void of ease and rest that the path of Love (for God) hath become impossible, and the broad way become insufficient.

They have borne off patience from the heart, as the men of Tūrkīstān expertly and quickly plunder the tray.

4. Of our incomplete (imperfect) Love, not in need is the beauty of the true Beloved.

For that is at the stage of —— lustre, colour, mole, and tricked line (of eyebrow).

In the opinion of Lords of Vision, and of the Companions of Mystery it is established that the Lover's love is the increaser of the Beloved's beauty.

One having black eyelashes hath no need of kuḥl.

See the Ḳurān lii. 20.

5. By reason of that beauty, daily increasing that Yūsuf (the absolute Existence, the real Beloved, God) had, I (the first day) knew that Love for Him would bring Zulaikhā (us, things possible) forth from the screen of chastity (the pure existence of God).

The tale of minstrel and of wine (of Love) utter; little seek the mystery of time;
For this mystery, none solved by skill (thought and knowledge); and shall not solve.

O Soul! Hear the counsel (of the Murshid).
For, dearer than the soul, hold happy youths the counsel of the wise old man.

---

nā-tamām (incomplete) signifies:—
Endless. If it signify "incomplete," the verse is meaningless.
It is not worthy of the Essayer of Vision that, love reached only the lot of man out of all created beings.
The love of man is "imperfect;".
See Ode 186, couplets 1, 2.
āb signifies:—
powder for the complexion.
safid-āb is pearl-powder.
surkh-āb is rouge.
The women of Persia make moles:—
(*a*) (temporary) with pitch and oxide of antimony.
(*b*) (permanent) with chelidonium (zard-chūb) and charcoal.

5. For Lovers, it is proper to mention the name of the Beloved whose beauty is peerless; and to preserve Love for their own Beloved.

In the world of non-existence and possibility, when I beheld the splendour of true beauty with different qualities, I knew for certain that Love would take us out of the ambush.

"He loveth them; and Him, they love."

and, out of the screen of protection,—

"He seeth them; and Him, they see."

and it will confine us, for the sake of temptation, in this prison of the world.

Zulaikhā was the wife of Potiphar. See Genesis xxxix.

6. In reply to verses 3 and 4; and after reproach for revealing the mysteries of Love, which is improper on the part of the holy Traveller, the **Sāḳī** saith:—

What befell thee that thou revealedest the great mysteries; and castedest thyself into calamity and distress?

"Utter the tale of Minstrel and of Wine"—(that is, utter it on the Murshid's part) and give explanation of divine knowledge of Truths.

This couplet refers to God's question:—

الست بربكم (alastu bi-rabbi-kum) Am I not your God? and to our reply بلى (balā) yes.

See Ode 43, c. 5.

7. This couplet may refer to couplet 6.

(O murshid!) thou (to amend my work) spakest ill of me; and I am happy.
God Most High forgive thee thou spakest well:
The bitter reply suiteth the ruddy lip, sugar-eating.

Thou utteredest a ghazal; and threadedest pearls (of verse). Ḥāfiẓ! come and sweetly sing
That, on thy verse, the sky may scatter (in thanks) the cluster of the Pleiades.

---

8. Whoever hath the rank of a path-shower rebuke on his part is well.
For, from the lip, sugar-eating, by reason of its sweetness, the bitter reply bitter doth not seem.
Thou speakest ill of me, yet I am happy; for the Arab proverb: —"The friend's blow is sweet" causeth forgiveness.
The **Sāḳī** rebuked, in answer to the preceding questions; turned away from the repetition of the questions; and, at last, responded in that unfit to be uttered.
What lovely ones do, cometh well.
This couplet may be addressed to the **Sāḳī**, to whom in perturbation he had spoken (couplets 1, 2, 3, and 5).
Sir W. Jones made a translation of this Ode,—expanding the eighteen lines of the original Persian into fifty-four lines of English; and giving neither the metre, nor the rhyme, nor the sense. The translation appeared in his Works, Vol. iv (p. 449); in his Persian Grammar (3rd Edition); and in his Poems and Translations.
In his "Notices of Persian Poets" (p. 359), Sir Gore Ousely speaks of its as "an elegant translation." This translation is given below:—

1.

Sweet maid, if thou wouldst charm my sight,
And bid these arms thy neck enfold;
That rosy cheek, that lily hand.
Would give thy poet more delight,
Than all Bocara's vaunted gold,
Than all the gems of Samarcand.

2.

Boy, let yon liquid ruby flow,
And bid thy pensive heart be glad,
Whate'er the frowning zealots say:
Tell them, their Eden cannot show
A stream so clear as Ruknabād
A bower so sweet as Mosellay.

3.

O! when these fair perfidious maids,
Whose eyes our secret haunts infest,
Their dear destructive charms display;
Each glance my tender heart invades
And robs my wounded soul of rest,
As Tartars seize their destined prey.

4.

In vain with love our bosoms glow;
Can all our tears, can all our sighs,
New lustre to those charms impart?
Can cheeks, where living roses blow,
Where Nature spreads her richest dyes,
Require the borrow'd gloss of Art?

5.

Speak not of Fate: Ah! change the theme,
And talk of odours, talk of wine,
Talk of the flowers, that round us bloom:
'Tis all a cloud, 'tis all a dream;
To love and joy thy thoughts confine,
Nor hope to pierce the sacred gloom.

6.

Beauty has such resistless power,
That even the chaste Egyptian dame,
Sigh'd for the blooming Hebrew boy;
For her, how fatal was the hour,
When to the banks of Nilus came
A youth so lovely and so coy!

7.

But, ah! sweet maid! my counsel hear,
(Youth should attend when those advise,
Whom long experience renders sage):
While musick charms the ravish'd ear,
While sparkling cups delight our eyes,
Be gay; and scorn the frowns of age.

8.

What cruel answer have I heard!
And yet, by heaven, I love thee still
Can aught be cruel from thy lip?
Yet say, how fell that bitter word
From lips which streams of sweetness fill
Which naught but drops of honey sip?

9.

Go boldly forth, my simple lay;
Whose accents flow with artless ease,
Like orient pearls at random strung:
Thy notes are sweet, the damsels say;
But O! far sweeter, if they please
The nymph for whom these notes are sung.

9, (12).

1. O breeze! with softness speak to the beautiful fawn (the murshid),
Saying:—Thou hast given to us desire for the mountain and the desert (the hardship and pain of separation).

The sugar-seller (the murshid, seller of the sugar of Divine knowledge),—whose life be long!—why
Maketh he no inquiry of the welfare of the parrot (Ḥāfiẓ, the disciple) sugar of divine knowledge) devouring?

(O murshid!) when thou sittest with the beloved (Muḥammad); and drinkest wine (the acquisition of divine bounty),
Bring to mind the beloved ones, wind-measuring (astonied and bewildered).

O rose (murshid, beautiful as the rose)! perhaps the pride of beauty hath not given thee permission.
That thou makest no inquiry as to the state (full of grief, void of hypocrisy) of the distraught nightingale (Ḥāfiẓ).

5. By beauty of disposition, people of vision one can captivate:
Not by snare and net, take they the wise bird.

I know not why the colour of constancy, they have not—
Those straight of stature, dark of eye, moon of face (the prophets in the garden of the shar').

Of defect in thy beauty, one cannot speak save to this degree
That the way of love and of constancy belongeth not to the lovely face.

In thanks for the society of companions, and the friendship of fortune,—
Bring to mind the wanderers of the plain and the desert.

---

1. The fawn may be Muḥammad.
2. Couplet 4 is the answer to c. 2.
6. They call one "dark of eye" inconstant. Having come to the stage of astonishment ard perturbation, Ḥāfiẓ saith:—
Towards the lovers of the strong religion (Islām) and towards the seekers of the knowledge of certainty,—I know not why fidelity is not in those cypress of stature, moon of face.
This and c. 7 are in respect of illusory beloved ones (lovely women, by way of advice), that men, knowing their inconstancy, should take no delight in them, nor to them give their heart; but should incline to the true Beloved (God).
8. This referreth to c. 1.

9. On the sky,—what if, of Ḥāfiẓ's utterances
Zuhra's singing should bring to dancing the Masīḥā (Christ).

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9. Make pure my heart with the wine of love (for God), that I may pluck off this garment of existence; and become effaced (in God).
Zuhra (Venus) is a woman-minstrel dwelling in the fourth heaven, where to the Masīḥā ascended. See Ode 14.
As David (a Prophet) danced, so danced the Masīḥā (a muslim Prophet).
From a muslim, this is no disrespect.

10, (7).

1. Last night (the first day of Eternity without beginning) from the masjīd (the place where the soul is separate from the body) towards the wine tavern (the stage of truth and love) our Pīr (Muḥammad) came:
O friends of the Path! after this (lapse of time, and this departure), what is our plan?

---

1. dūsh (last night) signifies—
rūz-i-nakhust.
„ avval.
„ mīṣāḳ.
„ alast.

Masjid signifies:—
(*a*) 'ālam-i-iṭlāḳ, the loosening world, wherein the soul is separate from the body; as on the rūz-i-miṣāḳ.
(*b*) masjid-i-'ālam-i-ḳuds, the masjid of the holy world, wherein Muḥammad's light in bowing to, and worshipping, God was for so many thousands of years.
(*c*) the stage of austerity and piety,—the centre of outward worshippers of the shar'a (religion by dogma).

Mai-khāna signifies:—
(*a*) the stage of truth and love.
(*b*) 'ālam-i-taḳayyud, the binding world, wherein the soul is joined to the body; as in this world.
(*c*) the world of love, and of manifestations of glories.

Ka'ba signifies:—The path.

2. Khammār (Vintner) signifies:—
(*a*) the perfect murshid who comprehendeth the following of the qualities of God.
(*b*) the essence (ḥaḳīḳat) of Muḥammad who verily is the essence of the Eternal.
On the first day, Muḥammad having worshipped was accepted of God; and he reached the stage of essence (ḥaḳīḳat). Now, after the lapse of time and the departing of the Pīr, what is our place,—save that of being with him fellow-lodgers in the wine tavern.
In the Ka'ba (the masjid), we cannot turn to him; for he is elsewhere.
Couplets 1, 2, and 3 are, head and collar, bound together.
The essence (ḥaḳīḳat) of man is one; and one are soul (jān) and body (tan).
None regardeth one equal to the other. Death and slaughter are decreed against the soul and body; but never against the essence.

The Ḳurān (iii, 144) saith:—
Muḥammad is naught save an apostle. The apostles have died before him. If he die, will ye turn on your heels?
If Muḥammad had not been the name of his body,—to it, God would not have assigned death; for, in respect to his essence (ḥaḳīḳat), death hath no power.

Peace and blessings on him who said:—
"Better, had it been if the God of Muḥammad had not created Muḥammad."

How may we, disciples, turn to the Ka'ba (the Masjīd), when
Our Pīr (Muḥammad) hath his face towards the house of the Vintner (the stage of Truth and Love).

In the Fire-worshipper's Tavern (the stage of Truth and Love) we also shall be lodging;
For, in the Covenant of eternity without beginning, even so was our destiny.

In the bond of His (the Beloved's) tress, how happy is the Heart! If Wisdom know,—
In pursuit of our tress-chain, the wise will become distraught.

In the Land, my name they know to be Muhammad; I know not by what name they will call me in the world of God.

Would that I had not been Muḥammad, so that I had not rested in this world.

For Muḥammad hath attachment to the world and to the people, and came forth from the constitution of forms.

O dear One! Come quickly. For Muṣṭafā's soul hath exalted the stage of the nature of his dear form, and also the stage of all in that stage of the science of grandeur, so that, with beauty, the form of the forms of man appeared.

Then the soul of his dear ones, and all the forms (angelic and human) became higher in qualities and natures; and whatever of blessing and grandeur they gave to his form, they verily gave also to his people.

"Whatever blessing God gave Muḥammad,—Muḥammad assigneth to the souls of the people."

3. Kharabāt signifies:—

The destruction of (meanness of) human nature, which is the goal of the Path of Travellers of Love.

Last night, our Pīr having passed to Ḥaḳīḳat (Truth) by Ṭarīḳat (the Path); and joined himself to the world of Love by austerity and piety,—

O Friends of the Path! What is our place? In what way, is it necessary for us to live?

We, who are disciples, how may we turn the face to Austerity and Piety? And, to that Quarter, having turned, how may we, in the destruction of the meanness of human nature, become fellow-Lodger with the Pīr; and to that quarter, by his lofty spirit, draw our chattels?

Such travelling is through the Covenant of Eternity without beginning.

This is our Fate—that we travel in the Path wherein our Pīr travelled.

4. zulf (tress) signifies:—

(*a*) An attraction of attractions.

In the Mirātu-l-Ma'āni, it is said:—

"The tress is the name of the attraction of God's grace:

"The heart that became bound by it is absolute Life."

(*b*) the concealment of the divine essence; or the world, which for the faithful is a prison full of affliction.

The Prophet hath said:—

"This world is the hell of the Faithful; the paradise of the Infidel."

But, for Lovers, it is the Court of the absolute Beloved (God); because, to them have appeared the sight of the Beloved and the glory of the Desired.

5. The prey of tranquillity had fallen into the snare of the bird of the heart;
Thou loosedest thy tress; and again went from the hand our prey.

By its grace, Thy beautiful face explained to us a verse of the Ḳurān:
For that reason, in our explanation, is naught save grace and beauty.

A single night, against Thy stony heart, ever effecteth aught—
Our sigh, fire-raining (supplicating God) and the burning of our heart in the night-time?

Upon Thy (black) tress, came the (dishevelling) wind; the world (from seeing that dishevelling) became black to me:
Than the passion for Thy tress,—more than this is not our honouring (that we fall into tumult).

The heart of Lovers in the captivity of the world (which is in the guardianship of Iblīs full of deceit),—if Wisdom know what a reward it (the heart) hath; and in this prison house (of the world) what flowers of desire it gathereth, all the wise ones will become distraught for our chain.

Full of fraud, with his own dark light, Iblīs cometh with splendour; and displayeth the world of little value like a hair.

The low become fascinated with it; and from it, the high have no screen (of shelter).

7. sangdilī (stone-heartedness) signifies:—
(*a*) a quality of the qualities of the illusory beloved (lovely woman);
(*b*) a quality of the Eternal, the desired of the Seeker.

8. Zulf (tress) signifies:—
The world, which is the desire-giver of the first (this) and of the last (next) world.

In the idiom of Ṣūfiism, wherever zulf is mentioned, the concealment of the divine essence is meant, for, in the world of non-existence, all is divine essence; and when we arrived in this upspringing place (this world of existence), that divine essence became concealed.

The heart had tranquillity by the manifestations of the effect of "loosening" in "the binding world" ('alim-i-takyīd) (this world).

From the sight of our view, thou broughtest forth "the binding world" (this world); and, for variety, changedest the colour of concord, so that it came forth from the decree of "loosening" (iṭlak). See p. 4.

Then the prey of our tranquillity left our hand.

Through distraughtness and confusedness, that he hath experienced from the vicissitudes of the world Ḥāfiẓ representeth to God; and giveth his inward parts to the place of revelation.

Couplets 5 and 8 should be taken together.

The meaning of couplet 5 is:—

The bird of the heart which was the falcon of the holy plain, and made prey of tranquillity in the desert of non-existence, kept with perfect tranquillity the door of possibility from the assembly; and sowed the seed of Love in that plain.

The meaning of couplet 8 is:—

When confusion descended upon the world; and the stage of the people of stages descended the world became dark to me, and the path to my purpose very narrow.

Beyond the sphere passeth the arrow of our sigh. Ḥāfiẓ! silence.
Show compassion to thy soul; avoid the arrow—— of ours.

10. At the door of the wine-house, dweller I shall be like Ḥāfiẓ,
Since a tavern-haunter became that friend of the Path, the Pīr—— of ours.

From the passion for thy tress (which is the upspringing of the world, full of calamity) no honour for us is greater than this,—that we fall into tumult.

When from non-existence for the sake of increasing, we arrived in the world; and rested in this place full of affliction,—the wind of the vicissitudes of confusion began to blow; and that prey of tranquillity took affright. Then we fell into perfect dispersion of parts and gave our profit to the wind.

Those dark of heart are all on the summit of wealth:
O light of my own nature! thou hast become a calamity to me.

9. Since thy kind soul is so vexed and wounded with our arrow-like sigh,—it is proper that thou shouldst know our state,—so that from us no sigh may come.

10. This couplet agrees with c. 1.

The first couplet is maṭla' place of rising.
„ last „ maḳṭa' „ „ cutting off.

Kharābāt signifies:—

The destruction of the meanness of human nature.

The arrow of our sigh passeth beyond the sphere. O friend of the Path! O dear soul! verily show pity on thy own soul; beware of our arrow; bring not the hinderer of the path of love, nor counsel in the way of preaching.

God forbid that, like us, thou shouldst come captive to love, and shouldst not stand under its burden.

I will become, like Ḥāfiẓ, a dweller at the door of the world of love, of glories of manifestations of the heart; and will fold up my own inclination for other doors.

Since our Pīr is the destroyer of the meanness of human nature—in that sin, let us go shieldless (so that it may the more quickly be destroyed).

O friend of ṭarīḳat (the Path)! O prohibitor of ḥaḳīḳat (Truth)! Since the heart is bound in love,—bound with it, I will make also the body; and in counsel of this and of that, will not engage.

In this ode, read:—

Couplet 1, what is our plan, for where is our place.
„ 4, magians „ Fire-worshippers.
Notes, ʿālam „ ʾalam.
taḳayyud „ taḳyīd.
Mirāt-l-Ma'ānī „ Miratu-l-Ma'anī.
Kharābāt „ Kharabāt.

11, (11).

1. To the Sulṭān's attendants, who will convey this prayer——
"In thanks for sovereignty, away from sight drive not the beggar?"

From the watcher (imperious lust), demon of nature,——I take shelter in my God;
Perchance that gleaming light (God's bounty and grace) may, for God's sake, give a little aid.

When (by Thy splendour) Thou enkindlest thy face, Thou consumest a world!
From this, what profit hast Thou that Thou doest no kindness

O (true) Beloved! what is the tumult that to lovers thou displayedest
Thy face like the gleaming moon,—Thy stature like the heart-ravishing cypress?

5. All night (all my life), in this hope I am that the breeze of dawn (the angel of death),
With the message of lovers (giving release by death from the world's tumult), will cherish (me) the lover.

If Thy dark eye-lash (arrow-like) made for our blood,
O Idol! think of its deceit (in blood-shedding); and, make no mistake (lest Thou suffer regret for my blood).

From the deceit of Thy eye of sorcery, blood became my sorrowful heart,
O my Beloved! see how me, it (Thy eye) slew——see.

O murshid! to the lover (Ḥāfiẓ) morning-rising, give thou, for God's sake, a draught (of wine of love),
May his prayer of the morning-time avail thee!

Ḥāfiẓ's sorrowful heart that through separation from Thee, is full of blood,
What would be (its state),——if, awhile, it should attain union with the (true) Beloved?

---

2. This second line is a paraphrase of:—
"Pure art Thou, O God, and deserving of praise, and blessed is Thy name and exalted Thy "glory.
"There is no God save Thou. Protect us, O God, from Shaiṭān, the accursed!"
After the Fātiḥa, these words are often uttered.
See Ḳurān, iii. 36; xv. 34.

12, (5).

The rectitude of work,—where? and, I ruined (wanting in rectitude)—where?
Behold the distance of the Path,—from where (rectitude) to (ruin)—where?

With profligacy (the being severed from friend and stranger), what connection have rectitude and piety (hypocrisy)?
The hearing of the exhortation (that affecteth not the heart)—where? The melody of the stringed instrument (the murshid)—where?

---

1. ṣalāḥ signifies:—
Abstinence from existence (of this world).
So long as borrowed existence declineth not—existence is pleasing, and God-worshipping far.
The centre of ṣalāḥ is on fear and hope of God.

2. Rindi (profligacy) signifies:—
One cut off, in action and conduct, from friends and strangers. See Ode 321, couplet 4.
The writer of the Miratu-l-Ma'āni saith:—
The profligate of this world is fearless;
On the Path, is quick and expert.
Who practiseth profligacy, him precious,
Custom and habit make not foot bound.
The profligate, who is by nature world-consuming,
His foot-tether (is) fasting and prayer.
For him, the ka'ba and the tavern doubtless
Become one in the path of profligacy.
Sometimes, his soul travelleth toward the ka'ba:
Sometimes, moveth to the enclosure of the tavern.
In the ka'ba, whatever was his need;
More than that was his in the tavern.
Outwardly and inwardly; secretly and publicly
The profligate is immersed in the Light of God.
By profligacy his soul is witness to the Unity:
One to him are mercy and curse;
Neither hath his heart joy from mercy;
Nor, in his perfection, is defect from curse.
One to him, are the sweetmeat and the poison
Whether he experienceth from the Friend (God),—mercy or wrath.

ṣalāḥ va taḳvā signifies:—
Abstinence, the cause of borrowed existence, of its habit; and the fruit of the search of the favour of this world and the next.

Hastī (existence) is connected with jān (the soul).
In man's nature, the soul is God's deposit, and the deposit is the loan.
See Ode 384, couplet 8.

My heart wearied of the cloister, and of the patched garment of hypocrisy:
The Magians' cloister (the circle of the murshid),——where? the pure wine (of the love of God)—— where?

He is gone! To him (the true beloved; or the murshid), be the time of union a pleasant memory.
Gone is—that (tender) glance, where? and that reproof (to amend), where?

5. From the Friend's (luminous) face, what gaineth the dark heart of enemies?
The dead (extinguished) lamp, where? The candle of the resplendent sun,—— where?
The dust of Thy threshold is like the kuḥl of our vision:
Where go we? Order. Hence, where?

Look not at the apple (dimple) of the chin; for in the path is a (great) pit:
O heart! where goest thou? With this haste,—— where?

Wa'ẓ signifies:—
The talk of men of ṣalāḥ (abstinence) of the promise of the promiser (wa'd-i-wa'id).

Naghma (melody) signifies:—
The talk of the murshid of the time, who is a profligate, world-consuming: and candle, guide-illuminating.
What relation have abstinence and piety with profligacy?
What search maketh profligacy for abstinence and piety?
For both are the cause of existence, and the fruit of fear and hope in God-worshipping.
This is near to the Lord God, the place-giver, the causer of effacement.

3. Ṣawma'a (cloister) signifies:—
The temple of rectitude (iṣlāḥ), the place of escape (from sin) and of refuge.
Verily, it is the temple of the Jews, whose state, from the changing of the books of God, is not good.
In the idiom of eloquent ones, it meaneth temple.
Devotion in the temple is the cause of knowledge of existence (of this world) which, in God-worshipping, is the cause of fear and hope.

Dair-i-Mughān (the Magians' cloister) signifies:—
The place of profligates which is the place of effacement; there this existence is fit.

Sharāb-i-nāb (pure wine) signifies:—
The mysteries of love, the cause of joy to people of love.
My heart wearied of the cloister (the temple of abstinence) and of the patched garment of hypocrisy.
For, outwardly, the cloister is the sitting place, and the patched garment is the garment, of Ṣūfis of lofty stage; but, inwardly, each is the inclination towards evil of foolish ones.
The profligates' place, which is the cause of effacement of the habit of existence, and of hypocrisy,——is where?
The only love (for God), to which I may incline, and whose mysteries I may gain (which are the cause of joy and are far from treachery)——is where?

5. The Friend's face is likened to the sun; the enemy's heart to the extinguished lamp.

7. Sīb-i-zanakhdān (the dimple of the chin) signifies:—
The grace, mixed with wrath, of th Beloved.

O friend! from Ḥāfiẓ seek neither ease nor patience:
Ease,——what? Patience,—what? Sleep,—— where?

The writer of the Miratu-i-ma'āni says:—

What is it? As regards its qualities, knowest thou the chin.
A grace,—from which the body urgeth violence against the soul?
From God's grace wrath appeareth,
It putteth into its pit a hundred Yūsufs of Egypt.
The soul that inclineth to the ruby of His lip,—
At the head of his (the soul's) path, the chin is defender.
A great poison it is in the midst of apple-perfume.
Happy! if its had not been this deceit!
To the sensible and to the intoxicated, it appeareth an apple;
Forth from the hand, it snatched the soul of a hundred Moses.
Behold not the grace mixed with wrath of the Beloved, for it (the grace mixed with wrath) is a great pit in the path of good.
Behold whoever inclineth to it, and with its colour and perfume becometh fascinated,—desisted from going forward; and, like the prisoners, planted himself in its pit.

If bibīn be written for mabīn, we have:—

Once behold the grace, mixed with wrath, of the Beloved.
Although the grace mixed with wrath of the Beloved is joyous in appearance and by way of pleasantness; and is the increaser of joy, and maketh men fascinated with its colour and perfume—yet, verily, in the path is a pit in which the traveller once confined remaineth.

13, (14).

1. We went (to see thee depart); and, thou knowest, and knoweth, the grief-suffering heart of—— ours,
Where (in separation from thee) ill-fortune taketh the victuals (of existence) of—— ours.

With the scattering of the eye-lash, (the jewel-tears of gladness) we be golden like thy (gold bejewelled) tress—
The messenger who, from thee, causeth a salutation to reach to (the hand) of —— ours.

In prayer, I have come: do thou also bring forth thy hand in prayer:—
(My prayer is) Fidelity be associated with thee; (thy prayer) God be the helper in patience of—— ours.

By thy head (I swear) if all the world should strike the sword on my head,
It could not take forth, desire for thee, from this head of—— ours.

5. Me, a wanderer, in every direction, the sky (fate) maketh. Thou knowest
To it, envy cometh from the soul-cherishing companionship of—— ours.

If all the people of the world practise tyranny against thee (for thy grace),
Forth from all, justice for the tyranny (of envy) will draw the Lord of—— ours.

When my beloved will come in safety,—again may be the day:
O happy that day when the beloved cometh in safety to the house of—— ours.

As long as we expressed breath (wrote) of the beauty of thy adorned cheek,
The (beauteous) rose-leaf was ashamed of the leaf of the book of—— ours.

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1. The mistress of Ḥāfiẓ wished to go from Shīrāz to Baghdād.
To see her depart and to bid farewell, Ḥāfiẓ set out.

At the departure of beloved ones, it is respectful and of good omen to say:—
Mā raftīm, we went.

in place of:—
ū raft, she went.

That is:—
Thou hast not gone from us; nay, from thee we have gone.
In separation from thee, I know not where this our ill-fortune will take our victuals; for without thee, in this city, I cannot live.

In his "Notices of Persian Poets" (p. 24), Sir Gore Ousely thus renders this couplet:—
"We have departed as thou knowest and our grief-worn heart can tell,
"To where does bad fortune direct our unhappy residence."

And adds that this ode was written while visiting the King of Yazd.

Whoever saith— "No long journey hath Ḥāfiẓ made."
Say :—"The length of the journey (from this to the next world) taketh not its head (end) from out of the head of—— ours."

Otherwise :—

From this world, we departed; and did no good thing.
Now, let us see where us our ill-fate will take.
To Thee (O God!) we assigned our work. Thou knowest, and our heart knoweth, what Thou (God) wishest (to do),—do.

In this ode, c. 5 should be separated from c. 6, and should stand thus :—

In every direction, me, the sky (Fate) maketh wanderer. Thou knowest,
To it, envy cometh from the soul-cherishing companionship of——ours.

1. In place of O raft, read ū raft.

14, (15).

1. Grace it will be, if from beggars (desirous ones) Thou conceal not Thy—— face
So that, to the heart's desire, our eye may behold Thy—— face.

Like (the angel) Hārūt, we are ever in the calamity of love-desire:
Would that our eye had never beheld thy—— face.

Captive in the pit of thy chin, how would have become—— Hārūt,
If, something of thy beauty, thou hadst not uttered to—— Mārūt?

(In respect), arose the perfume of the rose, as if, O Parī, (thou wert) in the sward:
Intoxicated, are the nightingales as (we should be) if our eyes (had beheld) thy—— face.

---

1. This Ghazal is found in only two editions.
As only one rhyme is repeated, it is apparently not by Ḥāfiẓ.

In couplets 1, 2, and 5, is īhām (mystery). For the final word is:—
(*a*) mā rūt, the name of an angel,
(*b*) mā rūt; mā-rūyat; mā rū,i-turā we——thy face.

For the tale of Hārūt and Mārūt, two angels of surpassing excellence, see:—
The Bible, Genesis, vi. 2; the Ḳurān ii, 101 iii. 14; Lane's Arabian Society, page 8; The pit of Bābil in the 'Ajā,ibu-il-Makhlūḳāt by Al Kazvīni; the Loves of the Angels by Moore; Heaven and Earth by Byron; Spanish Ballads by Lockhart; Wilberforce Clarke's translation out of the Persian of the Sikandar Nāma,i-Niẓāmī, p. 48.

Zuhra was a singer, who, from desire of the اسم اعظم great name of God, went to every faḳīr and to every one perfect in the knowledge of God.

In the time of Dā,ūd (David), when the angels accused men of disobedience, God, out of the perfection of sovereignty and compassion, said:—
"In mankind, passion and lust are the cause of sin. If these possessed you, as they do —you would do."
The angels replied:—"This would never be."
An order was immediately passed for bringing an angel of surpassing excellence.
They brought the angels Hārūt and Mārūt. The great Creator, having considered their temperament, and made over to them the decision of the dispute,—taught them the "great name of God," and dismissed them to Earth.
The two angels descended at Bābil (Babylon).
On hearing of their arrival, Zuhra went to them; and they became enamoured of her.
Going to her house, they drank wine, worshipped her idol; slew her husband; and taught her "the great name of God."
Zuhra' having washed and changed her garments, uttered "the great name;" and, by its power, ascended to the sky, where she mingled her splendour with the star Zuhra (Venus).
The two angels, becoming captive to God's wrath (on account of their passion for Zuhra) were confined, head downwards, in a pit near the city of Bābil, where they taught men magic and sorcery.

5. O idol! (us) through separation, thy violence and tyranny slay;
Exercise courtesy, that our Ḥāfiẓ may behold thy—— face.

God, however, commanded them not to teach any one this art until they had said: —
"Verily, we are a temptation; therefore be not an unbeliever."

Under the guidance of a Jew, the traditionist Mujāhid (being previously charged not to mention the name of God in their presence) visited the angels.

Having removed the mass of rock from the mouth of the pit, they entered. When Mujāhid beheld the angels like mountain-masses, suspended head downwards, with irons about their necks and knees,—he uttered the name of God.

Immediately, the two angels became so agitated that they almost broke the irons wherewith they were confined.

Mujāhid and the Jew fled in terror.

15, (16).

1. Since Thy beauty called Thy lovers to union with Thee (in the resurrection),
They have, soul and heart, fallen into calamity from (the desire of beholding)
Thy tress and mole (the Sāḳi).

What lovers' souls endure from separation of Thee,
None hath experienced save the thirsty ones of Karbalā (on the Euphrates).

O my soul! if our Bold one (the Beloved) practise profligacy (sincerity and oneness), and intoxication (disregard),—
First, it is proper to abandon chastity (devotion) and austerity (abstinence).

The time of pleasure (the murshid's circle) and the season of joyousness (acquisition of divine bounty) and the time of wine (youth)
Ho! regard (as) plunder——five days' time of leisure.

---

1. Zulf signifies:—
(*a*) the attraction of love to lovers.
(*b*) the hidden divine essence which refers to the up-springing of the world, and to the torment of its vicissitudes. Because in the world of non-existence, the divine essence appeared.

Khāl (the mole) signifies:—
the black point of the soul, the heart's centre.
As long as Thy beauty invited thy lovers and seekers, and made them by invitation hopefu of union,—the soul and the heart of the seekers, in search of that mole and tress, have fallen into calamity; and given the wind the chattels of ease.

that is—
In seach of that object, lovers ever display desire.
The attractions of love, with the vicissitudes of the world, and the attachment of the heart to the body permit not lovers to reach their object.

For "the desire of beholding," may be substituted:—
"the vicissitudes of the world, and the attachment of the heart."

3. Rindī (profligacy) signifies:—
one colour of unity.

Masti (intoxication) signifies:—
non-existence; disregard.

Mastūrī signifies:—
sleeping within the veil, which means holy existence in the veils of qualities, which human understanding hath not the power to discover.

5. Ḥāfiẓ! if the foot-kissing of the King (Muḥammad) aid thee,
Thou wilt, in both worlds, obtain the grandeur of dignity and sublimity.

Zuhd signifies:—
abstinence from unlawful things of God.
Either Turk, or Jān, is in the vocative.
O Bold One! if my soul practise profligacy and intoxication (*i.e.*, if it become a seeker of oneness and onehuedness) it will be necessary for thee to cast off veiledness (modesty) and austerity, and to come unveiled.
O soul of mine! if my Bold One practise profligacy and intoxication * * *.

ب

The Letter Bā.

16, (18).

1. (To the true Beloved), I said :—"O Sūlṭān of lovely ones! show pity to this "poor—— stranger:"
He said :—"In the desire of his own heart, loseth his way the wretched—— stranger."

To Him, I said :—"Pass awhile with me." He replied :—"Hold me excused."
A home (delicately) nurtured one,——what care beareth he for such griefs of the poor—— stranger?

To the gently nurtured one, asleep on the royal ermine,—what grief,
If, should make the couch of thorn; and, the pillow of the hard stone,—— the poor—— stranger.

O thou in the chain of whose tress, are the souls of so many lovers,——
Happily, fell that musky mole, on thy coloured cheek, so—— strange.

5. Strangely hath fallen that ant-line (the down) around thy face:
Yet, in the picture gallery (of Arzhang) the musky line (of shading) is not—— strange.

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1. The epithets may be addressed to the murshid.
The praises and replies will then, by way of instruction, be from the murshid—so that the seeker may, with complete delight, become ardent in the Path of search, and more distraught.

The second line signifies:—
whatever thou didst, thou didst to thyself by thy own hand.

The stranger is:—
The holy traveller, the lover of God, in the path of effacement.

2. He replied:—Hold me excused; commit not such rudeness. For, my nature is independent; I care for none.

4. Whenever he representeth his state; and receiveth a careless reply from the Beloved, he entereth upon praise that thus he may make the Beloved kind to himself.

Here are given a description of the perfection of:—
(*a*) the true Beloved (in the illusory sense).
(*b*) or the murshid.

In the colour of the moon-like face, appeareth the reflection of wine (of love; or of unity):
Like the leaf of the (ruddy) Arghavān on the surface of the wild red rose,—— strange.

I said:—"O thou tress of night-hue (the attraction of grace), the evening (shelter) of the stranger!
"In the morning time, beware, if his need bewail this—— stranger."

Again, I said:—"O my moon! cover not that cheek of rose-hue:
"If not, thou wilt make us the shattered and wearied—— stranger."

He said:—"Ḥāfiẓ! (at my beauty), friends are in the stage of astonishment:
"Far (from wonder) it is not, if shattered and wretched sitteth the—— stranger."

---

7. After praising the Beloved and learning that he is kind, he again representeth his desire; and, again, heareth the careless reply.

In the way of kindness, he cautioneth that they become not ruined.
Whenever attraction diminisheth, they enter upon vā vailā (O woe!)
Again, show kindness; and, let them not be destroyed.

The morning time signifies:—
the effacing of separation; and the appearing of sense (divine knowledge) in the holy traveller.

8. Ḥairat signifies:—
A stage, wherein the lover with the light of the beauty of the Beloved, becometh astonied; and careless of order and prohibition of the shar.'

In the reign of Shāpūr I (A.D. 240), appeared a Persian painter, Mānī, who called himself the Paraclete, or comforter, promised by Christ, and gained many converts even among the Christian patriarchs and bishops. Forced by Shāpūr to fly from Persia, he went to Tūrkistān, and did not return till the reign of Bahrām, son of Hurmuzd (A.D. 273), who put him, and nearly all his followers, to death.

The skin of the impostor was stripped off his body; slung at the gate of the city of Shāpūr, near Kāzirūn in Fārs.

While in Tūrkistān, he drew a number of singular figures and put them into a book called "the Artang" which he said he had received from angels in heaven where during his exile (he declared) he had been. Arzhang (artang) signifies:—

Māni's picture gallery; and, also, the name of a painter unequalled in skill from Chin.

17, (17).

1. The morning (of ecstatic state) blossometh; and the cloud bindeth a veil (obscuring the sun of truth):
O companions! the morning cup! the morning cup!

(From the trickling cloud), the hail (of death) droppeth on the face of the tulip (people of the world):
O companions! the wine (of love)! the wine (of love)!

---

1. Ṣubḥ (morning) signifies:—
the state that, before the rising of the sun of truth appeareth to the traveller's heart; maketh his interior pure of human darkness; and of elemental impurity; and, adorneth it with the glory of the sun of truth.

Killa signifies:—
(*a*) a small pleasure-tent of thin cloth.
(*b*) The heart of the holy traveller, from the surface of which are manifest the manifestations which are the sign of the rising of the sun of truth.
(*c*) A thin veil that they put on the bride's face.
The morning, like a bride, appeared from out of a thin veil of cloud; and displayed splendour behind that veil; and gave to the wind the heart of seekers.
O friends! enter upon the delight of love and of intoxication, that the eye may behold the manifestations of glories.

That this:—
The signs of proofs of the sun of truth having appeared from behind the thin veil, my heart expanded like the morning.
O friends! be ye engaged with the morning cup, and generous gifts; take up grief from the heart. For the misfortunes of the past night, and the disasters of the past have ended; and the morning of truth hath dawned.

Saḥāb (cloud) signifies:—
Manifestations, whose glories are upon the traveller's heart; and become heaped up like a cloud.
The morning of state (ḥāl) and the sun of fortune have appeared; and the tumult of the travellers hath ended.
O friends! For the repelling of wine-sickness of the past night, drink the morning cup; and await the rising of the sun.

That is—
View ye the manifestations of glories; sever from the heart the tumults of the Path. Await the Lord of Glory; give no entrance to thought in this matter.

2. Lāla (tulip) signifies:—
a red flower that hath in its heart a black spot. It appeareth early in the spring; and kindleth by its beauty the heart of the spectators. Hear it means:—People of the world who, by its illusory favours, kindle like a live coal.
The black spot (the love of the lust of the world) is the declarer of their state.

From the sward (the society of the murshid) bloweth the breeze of Paradise (God's blessing):
Then, ever drink pure wine (ask for God's blessing).

In the sward, the rose (the murshid) causing bounty to arrive) hath fixed its emerald throne:
Get wine (ruddy and fiery) like the fiery ruby!

Again, they have closed the door (of manifestations) of the tavern (the heart and the brain):
O Opener of doors (God)! open!

At such a time, 'tis wonderful
That hastily they close the tavern.

Rights of salt, thy ruby lip
Hath against the wound of roast-hearts (that have gathered salt from thy lip).

O zāhid! drink wine (of freedom from the work and care of the world) like the profligate:
O ye wise ones! fear God.

If thou seek the trace of the water of life,
Seek the sweet wine (of love) to the sound of the harp (for the lovers of God are ever living).

If, like Sikandar, thou seek life (in ease and in joy),
Get the ruby lip (mysterious of utterance) of the true Beloved.

When hail (zhāla) falleth on the tulip, the tulip is destroyed.
This is not hail that falleth from the sky, but drops of dew that become frozen on the tulip.
Mudām (wine) signifies:—
Love, according to the idiom of men of the Path, on account of its ardour and bitterness.
The hail droppeth on the face of the tulip; and natural death draweth the sons of time to effacement.
O friends! so long as ye reach not natural effacement, engage ye with love, so that ye may obtain everlasting life.
Although outward people, who are interpreters of the Ḳurān, have from the verse—
"He who is martyred in the Path of God"
intended warriors, who make war in hostile countries,—yet People of truth and the Lords of Verification have from the verse—
"Ye will never attain unto righteousness until ye give in alms of that ye love" Ḳurān, iii, 92, intended the martyrs of love.
"That which you love" referreth to this existence, whose face is ever towards profundity; and from exceeding righteousness, effacement is this existence, and entrance into non-existence.
10. For an account of Sikandar's seeking the Water of Life, see Wilberforce Clarke's translation of the Sikandar Nāma-i-Niẓāmī, page 785.

To the cheek (memory) of the Sāḳī of Parī form,*
Drink the pure wine (of truth) in the season of the rose.

Ḥāfiẓ! suffer no grief. For fortune, the beloved
Uplifteth in the end the veil (of hindrance to thy desire) from off his face.

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11. On page 33, Persian Lyrics (1800), **Hindley** says:—
"This disgusting object (the **Sāḳī**) has very properly been transmuted by Sir W. Jones into
" a damsel, fair as a nymph of Paradise, by a license of which we shall be found to have
" availed ourselves throughout these poems."
When **Hindley** said this, he showed his ignorance of the sense and meaning of the word **Sāḳi.**
Nehemiah (B.C. 444) was cup-bearer (**Sāḳī**) to Artaxerxes Longimanus, (Ardashir Darāzdast, Ahasuerus).

18, (21).

The morning of fortune (time of union) dawneth. Where is the sun-like bowl (the holy traveller's heart)?
Better than this, where is an opportunity? Give the cup of wine (of truths).

The house without contention (the heart void of worldly affection), and he Sāḳī (the peerless murshid) friend; and the minstrel, (the murshid) subtlety-utterer (of truths):
It is the time of ease (of manifestations); of the circulation of the cup (the explanation of the murshid); and of the season of youth (of discovering divine knowledge).

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1. Ṣubḥ-i-dault signifies:—
the time and state, the portion of holy travellers possessed of perfection.
When this state appeareth to them, it bringeth them out from the darkness of carelessness, and (according to the capacity of each) into the manifestation of truths.

jām-hamchūn āftāb signifies:—
(*a*) the holy traveller's heart that is fit for this time.
(*b*) the murshid, from whose glory is the manifestation of glories of disciples.

jām-i-sharāb signifies:—
Truths of divine knowledge which on the part of murshids befit disciples.
That time of union, that the manifestation of glories requireth, cometh like the morning; worthy of this great fortune, where is the heart?
Where, a murshid, by whose means this fortune may be attained?

Then that $\frac{\text{heart}}{\text{murshid}}$ having found that time to be the present time; and hastened to the representation of his own state, saith:—
A time better than this, where wilt thou find? Towards whom, wilt thou hasten?
Reveal the divine bounties that they have entrusted to thee; cause grace to reach thy own followers, so that they may enter upon the discovery of hopes.
Explain the divine knowledge of truths, that we may enter upon the understanding of it; and, happy of state, travel the stages.

2. They call the Sāḳī:—
(*a*) Murshid; because he giveth explanation of mysteries.
(*b*) Muṭrib; because he giveth consolation and joy to the heart.
When the perfect murshid explaineth divine knowledge and truth to the holy traveller in his nature, a great delight and desire appear; and, from excess of delight, there ariseth in his nature such an ecstasy and rapture, that he struggleth with himself.
When, from this manifestation, the murshid learneth that his inner sense appeareth, he uttereth kind and compassionate words; and maketh him joyous.
This is at the stage of the morning cup.

baẓla signifies:—
truths, divine knowledge (in an abridged form) which the disciples seek.
At this time, which hath appeared without attachment; when the end of the cord of object is in my hand; when the murshid (who is my friend) explaineth divine knowledge; and

For expanding the temperament, and for (binding) the jewel of beauty of joy (on the heart full of mysteries of truths),——
Happily was mixed the golden cup (the holy traveller's heart) with the melted ruby (the wine of the mysteries of love).

The beloved and the minstrel (engaged) in hand-waving; and those intoxicated in dancing,——
Sleep from the eye of the wine-worshippers,—the glance of the Sāḳī (the murshid) hath (from great desire) taken.

5. The retired cell (of the murshid; and the place secure (from imperious lust); and the pleasure-place of (concordant) friends:—
This society, whoever gaineth, gaineth a hundred openings of doors (of joy).

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when such fortune is given,—this is the time of ease, of the circulation of the cup, and of the season of youth. For the doors of manifestations are opened; and therein all my spirit is engaged.

The special Wali is the Ārif, who has three degrees, in all of which he soweth the seed of divine knowledge in a different way.

The degrees are:—

(*a*) bidāyat (the beginning). In this, what he seeth, he uttereth not.

(*b*) wasaṭ (the middle). In this, what he seeth he uttereth. The speaker is the tongue of air. "Who knoweth God,—his tongue is long."

(*c*) nihāyat (the end). In this, is the perfection of perfection. Silence with the ignorant is ordered:—whatever he seeth of things unfit to be uttered, he is silent.

To a respectable darvīsh, I said:—

"That faḳīrs are one body" is a common saying. Contrary to that saying, are these hostilities among them.

The darvīsh replied:—

Faḳīrs have degrees; and their degrees are lasting.

In the first degree, they have the order of "one body;" and evoke one with the other no hostility.

When they pass beyond this stage, and enter upon proximity to the Lord (God),—then, whoever was ordered for the guidance of seekers (of God),—attained sovereignty.

Now sovereignty hath, from jealousy (which is a quality of the qualities of God),—its own needed requirements.

3. "Ruby" See Ode 177, c. 2.

5. That is:—

A hundred times, doors are opened to us.

In the fancy of (giving) grace to wine, the expert attirer of Nature (the breeze)
Happily secreted rose-water in the heart of the rose-leaf.

Since that moon (the murshid; or the illusory beloved) became with soul the purchaser of the pearls (verses) of Ḥāfiẓ,
To Zuhra's ear, momently reacheth (from exceeding joy of acceptance) the melody of the ribāb.

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6. From the idea of grace of wine.
- (a) wine
- (b) ,,
- (c) true love
- (d) lasting joy
- (e) true love.
- (f) existence of God

, the expert attirer of Nature
- (a) the power of vegetation.
- (b) human nature.
- (c) the perfect murshid.
- (d) Fate and Destiny.
- (e) ,, ,, ,,
- (f) readiness of the holy traveller.

Happily secreted rose-water.
- (a) rose-water.
- (b) ,, ,,
- (c) manifestations of glories.
- (d) prayer to God.
- (e) Muḥammad.
- (f) desire for sweet grace.

in the heart of the rose-leaf.
- (a) rose-leaf.
- (b) Beloved's cheek.
- (c) the murshid.
- (d) the true Faithful.
- (e) the holy traveller.
- (f) A stage of the stages.

Explanations.

(a) The Sāḳī, excellent of work, putteth rose-water into the wine to abate its ardency. See Ode 370, c. 3.

(b) After drinking wine, a ruddiness appeareth on the rose-cheek of beloved ones, produced by the idea of grace of wine. See Ode 16, c. 6.

(c) When the holy traveller entereth upon the Path of love, the perfect murshid openeth to him the doors of manifestations.

(d) Whatever the Faithful desireth, he seeketh (from God's Court). Verily God striveth for him, whether He giveth in haste, or with delay. The world is a garden full of fruits; the people are the plants; and Muḥammad is a leaf thereof.

(e) Fate and Destiny urge the holy traveller in thanks to God, so that unacquainted with the heat and bitterness of love, he entereth joyfully in the Path.

19, (22).

1. From the garden of union with Thee, (even) the gardens of Riẓvān (Paradise) gain lustre of joy):
From the torment of separation from Thee, (even) Hell's flame hath torment.

In the beauty of Thy cheek and stature,——shelter have taken:—
Paradise, and the Ṭūbā (tree). "For them, it (the shelter) is good; and a good place of returning (from this world)."

All night, (even) as my eye (seeth, so) the streąm of Paradise
Seeth, in sleep, the image of Thy intoxicated eye (of mercy).

In every season, Spring giveth description of Thy beauty:
In every book, Paradise maketh mention of Thy grace.

5. This heart consumed; and my soul attained not to the heart's desire:
If it had attained to its desire, it would not have poured forth blood (of grief).

O many the salt-rights of Thy lip and mouth,——
Which they have against rent livers, and roast hearts.

Think not that, in Thy circle, (only) lovers are intoxicated (with love for Thee):
Of the state of zāhids distraught (with love)—no news hast Thou.

By the circle of Thy (ruddy) lip (in Thy face, resplendent as the sun), I knew that the jewel (lustre) of the ruby
Was produced by the sun, world-illuminating.

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2. The Lotus tree is a prickly shrub (*Zizyphus Lotus*), known to the Arabs as Ṭūbā; and belongs to the order *Rhamnacæ*.
See Ḳurān, x, 9; xiii, 28; lvi, 25; and the Apocalypse, xxii, 1, 2.
For disobedience to God, Ādam was turned out of Paradise. Paradise is, therefore, a "place of return."
See Ode 4, c. 3.
6. In many copies, this couplet does not occur. See Ode 17, c. 7.
8. When I beheld thy ruby lip in thy face (which is as the sun), I became certain that the ruby is produced from the sun.
If jauhar-i-fard (a jewel, single, unequalled, indivisible) be written for jauhar-i-la'l, we have:—
When, I beheld thy small mouth (jauhar-i-fard) in the circle of thy lip, I became certain * *.
In the time of Mūsā, it was known that the ruby was produced by the sun.

Open the veil. This modesty how long wilt thou practise?
With this veil, what hast thou bound save modesty?

10. The rose beheld thy face, and fell into the fire (of love);
Perceived thy fragrance; and, through shame, became (soft and fragrant like) rose-water.

In love for thy face, Ḥāfiẓ is immersed in the sea of calamity.
Behold he dieth! Come once! Help!

Ḥāfiẓ! that life should pass in folly, permit not:
Strive; and understand the value of dear life.

ت

The Letter Tā.

20, (50).

1. By the Khwaja's soul, and by ancient right, and by true covenant,——
(I swear) that, at the breath of dawn, prayer for thy welfare is my (sole) companion.

My tears, that surpass Nūh's (great) deluge,
Have not washed the picture of Thy love from the heart's tablet.

Strike the bargain; purchase this shattered heart,
That, despite its shattered state, is worth many an unshattered (heart).

For distraughtness, reproach me not. For love, the murshid,
Me, to the wine-tavern on the first day, consigned.

5. Strive for truth that, from (out of) thy soul, may arise the sun——
As from falsehood, (even) the first dawn became black of face (false).

O heart! of the endless kindness of the Friend—hope, sever not:
When thou boastest of love, quickly and instantly play (stake) thy head.

(O Beloved!) by Thy hand, I became distraught for the mountain and the plain:
(Yet to give me freedom), in pity Thou loosest not my waist-chain.

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4. The first day. See pp. 5; 6.
5. They call the false dawn:—
ṣubḥ-i-nakhust.
„ „ kāzib.
During the false dawn, the spreading of light resembleth (in whiteness and blackness; and, in the upward extending of rays) a wolf's tail (dūm-i-gurg).
the true dawn (ṣubḥ-i-ṣādiḳ) appeareth broad, and low on the Earth's horizon.
See the Journal of the Asiatic Society, Great Britain and Ireland, New Series, Volume X, part 3, July 1878, p. 344; and the translation (out of the Persian) by Wilberforce Clarke of the Sikandar Nāma-i-Niẓāmi, p. 160.
Choose truth, that, from out of thy soul, the sun may spring like the true dawn, from the substance whereof by means of truth, the sun springeth.
At the murshid's direction, the holy traveller goeth into the mountain and the plain; and there beholdeth the perfection of God.

Against (the great) Āṣaf (the soul), the tongue of the (weak) ant (lust) became long in reproach; and, it is lawful:
For, the Khwāja (the soul in the human body) lost the seal (of divine knowledge) of Jam (God); and, sought not (for it).

10. Ḥāfiẓ! grieve not! and constancy from heart-ravishers seek not:
The crime of the garden,—what is it, when this grass hath not sprung.

Jam, when associated with :—
(*a*) Khātam (seal ring), signifies Sulaimān.
(*b*) Jām (cup), „ Jamshīd.

Mur (ant) may signify :—
bestial lust that is in man.

Āṣaf and Khwāja may each signify :—
celestial lust that is in man.

The surface meaning is :—
The ant reproached Āṣaf (Sulaimān's Vazir); because he, without cause, lost Sulaimān's seal-ring, and in its search engaged not himself.

21, (102).[97]

1. (O true Beloved!) the chamber of vision of my eye is the dwelling of—— Thine:
Show courtesy, and alight,——for this house is the House of—— Thine.

By the grace of mole and of down (Thy creations), Thou scratchedest the heart of Ārifs (lovers of God):
Wondrous, are the subtleties beneath the snare of the grain (the down of the mole) of—— Thine.

O bulbul (the perfect murshid)! glad of heart be, in union with the rose (the true Beloved);
For, in the sward (the world), the amorous warbling (the melody of utterance of divine truths) all is—— thine.

To Thy (ruby) lip (the stream of divine grace), entrust the remedy for our feeble (resourceless) heart:
For exhilarating is the ruby-medicine (the talk of the perfect murshid), in the treasury (of liberality) of—— Thine.

---

2. Zulf va khāl va khatt may signify:—
the attractions of Love; and the manifestations of glories.
With Thy creations, Thou ravishest the heart of lovers; and, in the illusory, upliftest the veil from off Thyself.
Thou snatchest the heart of seekers to Thyself; to the longing ones, Thou showest Thy independence.
Beneath the snare of Thy grain, are wondrous subtleties; for fascinating lovers is Thy fortune.
In Thy store, is such art that it maketh foot-bound the holy traveller; and becometh the prohibitor of the Path.

3. Otherwise:—
In the holy traveller's existence, all the amorous warbling is Thine. For every subtlety that Thou explainest affecteth his heart, and bringeth tranquillity to his limbs.

4. In the Miratu-l-Maānī, the writer saith:—
The lip is the sweet stream from God's grace,
From whose water, is the up-springing of the soul's garden.
From the Beloved Lord, is the stream of grace;
From its water, the vegetation of existence.

Mufarriḥ-i-yāḳūt signifies:—
An exhilarating medicine used for heart-palpitation and for insanity. The eating of it bringeth to the heart, strength and joy; and enkindleth the colour of the face.

Into its composition, they put:—
(*a*) the turquoise, the emerald, the chrysolite, the cornelian, the lapis lazuli, and the unpierced pearl.

5. In body, unworthy of Thy service am I;
But my soul,—its essence is the dust of the threshold of—— Thine.

Not that one am I—to give my heart's coin to every impudent one:—
(Closed) is the treasure door with the seal of Thine, and the mark of——
Thine.

O horseman, excellent of work (murshid)! what a magician indeed thou art,
That an impetuous steed (Shaiṭān; or imperious lust), like the (ever-revolving)
sky,—is obedient to the whip (of command) of—— thine.

My place,—what? When (even) the sky, the juggler, staggereth
At the sorceries that are in the store-house of pastime of—— Thine.

Now, the melody of Thy assembly bringeth the sky to dancing;
For, the verse of **Ḥāfiẓ**, sweet of speech, is the melody of—— Thine.

(*b*) The different kinds of ruby such as—
the yāḳūt (red as pomegranate, yellow, and blue),
the la'l (a ruby of the most brilliant lustre).

Here, it meaneth:—
The talk of the perfect murshid possessing all these heart-strengthening qualities.
The true murshid (being present) is ḥaḳīḳāt; and the memory of him is majāz.
I am informed by a Persian that this compound of jewels is extraordinarily effective. To it, I invite the attention of our Physicians.

22, (30).

1. The heart is the chamber (comprehender) of love of—— His:
The eye is the mirror-holder (displayer) of the form of—— His.

I, who incline not to the two worlds (this and the next),——
My neck is beneath the burden of favour of—— His.

(O zāhid!) thou and the Tūbā tree; and we and the form of the (true) Beloved;
Every one's thought (of arrangement of affairs) is to the limit of ambition of ——— his.

I, who am in that holy place, where the breeze
Is the screen-holder (door-keeper) of the fold of the dignity of—— His,

5. If I be soiled of skirt,——what loss?
For the whole world is the evidence of the innocence of—— his.

Passed the time of Majnūn (the distraught lover); and our turn it is:
Every one,——a space of five days is the term of—— his.

The realm of being a lover (of God); and the corner of joy,
All I have is from the favour of the fortune of—— His.

If I and my heart become ransom (for the beloved)——what fear?
The object in view is the safety of—— his.

Without His image, be not the vision of thy eye:
For the reason that this corner (of the eye) is the special chamber of—— His.

---

2. The first line may be:—
(*a*) I who, notwithstanding solitude, have caused myself to reach such a place that from perfection of independence, I incline not to the two worlds——my neck is * * *
(*b*) I who incline not to the two worlds,—on this account it is that——my neck is * *

3. That is:—
Thou seekest the Ṭūbā tree; I seek the true Beloved (God).
The word "his" refers to—— every one.

5. The word "his" may refer to:—
The illusory beloved; the murshid.
The couplet may be addressed to slanderers.
Those who call me stained of skirt; and who attribute to me profligacy and ill-repute,—— wonderful!
For, all the world (this and the next) is evidence of my innocence.
Here, we turn from the third, to the first, person: and this is proper.

7. In couplets 3, 5, 6, 8, the word "his" refers to the murshid or to the illusory beloved: in the other couplets to the true Beloved (God).

10. Every new rose (seeker) that became sward-adorner
Is the mark of the colour and the perfume of— His.

Regard not his (Ḥāfiẓ's) external poverty. For Ḥāfiẓ's
Heart is the treasury of the love of—— His.

23, (29).

1. (Together are),——the head of our desire, and the threshold of the Mighty Friend (God):
For, whatever (of good, or of bad) passeth over our head is His will.

My Friend's equal, I have not seen; although of the (gleaming) moon and of the shining sun,
The mirrors opposite to the Friend's face I placed.

Of our straitened heart, giveth the breeze what news,
That, like the folding of the leaves of the rose bud, tightly folded it (the heart) is.

Not alone, am I a wine-drinker (a lover) of this cloister, profligate consuming (the wine tavern, the stage of love):
O many a (great) head in this workshop is (only) the dust of the pitcher!

5. Verily, Thou combedest Thy tress, ambergris-scattering,
Since that the breeze became like civet; and the dust, beperfumed with ambergris.

The sprinkling of Thy face (be),—every rose-leaf that is in the sward:
The ransom of Thy lofty form (be),—every cypress that is on the river-bank.

In the description of His Love, (even) the tongue of speech is dumb:
What room for the (feeble) reed, split of tongue, folly uttering?

(Of happy omen), Thy face came into my heart: my desire I shall gain:
For, after the happy omen, is the happy state.

Not, at this time, is Ḥāfiẓ's heart in the fire of search (of love):
For, in Eternity without beginning, it was the possessor of the mark (of love), like the self-growing wild tulip (of Shīrāz).

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2. In the mirror, the exact reflection of that beheld is seen; but, the Poet denieth this,——in exaggeration of the peerlessness of the Beloved.

4. rind (profligate) signifies:—
a lover of God.

9. The wild tulip of Shīrāz hath white petals, pink-streaked, puce-marked at the lower end.

24, (31).

1. This blackish (beautiful) one (Muḥammad),——all the sweetness (goodness, laudable qualities, external beauty, internal excellence) of the world——
is with him.
The fair eye, the laughing lip, the joyous heart (each)—— is with him.

Although those sweet of mouth (other prophets) are Sovereigns, yet——
He (Muḥammad) is the Sulaimān of the age; for the seal (of prophecy)——
is with him.

The musky (dark) mole that is on that wheat-hued (fair) face,—
The mystery of that grain (of wheat), that became the highway robber of Ādam,
is—— is with it.

My heart-ravisher hath set out on a journey. O friends! for God's sake,
What shall I do with my wounded heart; for the plaister (of remedy)——
is with him.

5. He (Muḥammad) is fair of face, perfect in skill, pure of skirt;
Verily the spirit of the Pure Ones —— is with him.

With whom (of men void of divine knowledge), can one discuss this matter, that that stoney-hearted One (the true Beloved),
Slew us; and (yet) the (life-giving) breath of 'Isa (son) of Maryam ——
is with Him.

Ḥāfiẓ is of the believers. Hold him dear.
For the forgiveness of many a noble soul —— is with him.

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1. Couplets 1 and 2 form a ḳiṭa band.
sīyah charda (blackish) signifies :—
fresh of hue; or beautiful (maliḥ).
"I am beautiful (maliḥ); and my brother is beautiful (ṣabiḥ)."
maliḥ is from malāḥat, beauty having blackishness.
ṣabiḥ „ ṣabāḥat „ fairness.
Muḥammad is called :—
(a) ḵẖātimu-l-ambyā (the last of the prophets).
(b) ḥaẓrat-i-risālat panāh (the dignity of the Prophetic Asylum).
This Ode is in praise of Muḥammad.

3. Muslims say that, for eating a grain of wheat (not an apple),——Ādam was turned out of Paradise.

25, (32).

1. Of a great favour from the threshold of the Friend (God), hope mine—— is;
A great sin I have done; of His pardon hope mine,—— is.

I know that He will pass by (forgive) my sin; for
Although, Parī-like (vengeful and omnipotent) He is, of angel-nature (merciful and compassionate), He—— is.

To such a degree, I wept that every one who passed (by me),
When he beheld running the pearl of our tears, spake saying:—"This stream what—— is?

At the head of Thy street, we played our head (life) like a ball:
None knew saying:—"This ball what is? This street what—— is?"

5. Speechless, Thy tress (the attraction of divine grace) draweth my heart:
Against Thy heart-alluring tress,——the way of speech whose—— is?

A (long) lifetime it is since we perceived the perfume of Thy tress
Yet in the perfume-place of my heart, the perfume of that (great) perfume—— is.

That (small) mouth, no trace whereof I see,——is naught:
That waist is only a hair (in slenderness); and I know not what that hair—— is.

(O true Beloved!) at the picture of Thy (peerless) form, I wonder saying:—
How goeth it not
From my eye, whose work, momently, washing and washing (with the stream of tears)—— is.

Ḥāfiẓ! bad is thy distraught state; but,
Good, to the memory of the Friend's tress thy distraught state—— is.

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2. Parī, signifies:—
(*a*) An exalted kind of jinn renowned for beauty, whereby a world is inflamed. But to whomsoever she appeareth, she produceth his destruction.
(*b*) The wrath and omnipotence of God.
The nature of the Parī, signified by the word jabbārī, means:—
tyrannous, when applied generally.
omnipotent, ,, to God.

5. In the Sikandar Nāma (see Wilberforce Clarke's translation), N'iẓāmī saith:—
"In this path (the world), even the angel erreth:
"When one demon (lust, avarice) cometh, ten (laudable qualities) take fright (and go)."

26, (33).

1. What men of Khilvat call "the Night of Power" to-night—— is.
O Lord! from what constellation, (is it that) this effect of fortune —— is?

In order that the hand of those unfit (outward worshippers) may rarely reach Thy tress (the Path of God),
Every (lover's) heart, in the circle (of the world), (engaged) in the ẕikr of ——"O Lord! O Lord!"—— is.

(O Beloved!) I am one slain by Thy chin-dimple. For, from every side,
Beneath Thy chin-dimple, many a neck of souls—— is.

My horseman, the mirror-holder of whose face is the moon,——
The crown of the lofty sun, the dust of the hoof of his steed—— is.

5. Behold the reflection of sweat on His (the Beloved's) cheek! For the sun, ardent of face.
As long as it is (day), daily in desire of this sweat, ardent—— is.

I will not abandon the ruby lip of the Beloved, nor the wine-cup;
Zāhids! hold me excused: for, my religious order, this—— is.

In that cavalcade when they fasten the saddle on the back of the wind,—
With (the great) Sulaimān, how may proceed I, whose steed the (feeble) ant —— is?

The water of life trickleth from the beak (pen) of my eloquence.
In God's name! what a lofty drinker the black crow of my pen—— is!

Who (from) beneath his eye (winking) dischargeth an arrow at my heart,
In the (covert) smile beneath His lip the life-sustenance of (me) Ḥāfiẓ,—— is.

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1. Shab-i-ḳadr (or laylatu-l-ḳadr, (the night of power, Ḳurān xliv, 1—6; liii, 6, Muir's introduction xcvii) signifies the night on which:—
   (*a*) The Ḳurān descended from Heaven.
   (*b*) Whoever prayeth becometh exalted and dear to God.
   (*c*) Deeds gain value in God's eye.
   (*d*) The earth became narrow (strait) from the multitude of angels that descended on it.
   (*e*) Works became filled with wisdom.
   See the Ḳurān xcvii. For Khilvat, see Ode 67.
2. Gisū (tress) may signify:—
   Manifestation.
   Nā sazāyān (the unfit) may signify:—
   Lust, Shaiṭān——the barrier of the Path of God.
8. Note that ash (his) in ḥaiwān ash is used for am (my).
9. Note that Ḥāfiẓ is used for *me*, Ḥāfiẓ.

27, (28).

1. From me intoxicated, is the desire of devotion and of covenant, and of rectitude;
For, in Eternity without beginning, I became renowned for wine-drinking.

The very moment when, with the fountain of Love (the state of a Lover),
I performed ablution (in the heart's pure blood; and from its tablet effaced all exterior to God),—
I expressed, completely on all that is, four Laudations,——Allah Akbar!

Give wine that I may give thee news of the mystery of Fate:
By whose face, I became a Lover; and by whose perfume, intoxicated.

Here (in God's sight), less than the ants' (slender) waist is the waist of the (great) mountain (of Sin):
O wine-worshipper! Be not hopeless of the door of God's mercy.

5. Save that intoxicated eye——the (evil) eye reach him not!—
None sate happy beneath this turquoise vault (of Heaven).

Be my soul the ransom of Thy mouth! For, in the garden of vision,
The Parterre-arrayer (the Creator) of the World established no rose-bud more sweet than this rose-bud (of a mouth).

Through the fortune of Love for thee, Ḥāfiẓ became a Sulaimān (in grandeur):
That is——Of Union with thee, he hath naught in hand save wind.

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1. Devotion and covenant are proper; contrary to this is wine-drinking.
2. Takbīr (laudation) signifies:—
Allah Akbar — God is greatest!
7. The second line means:—
Ḥāfiẓ obtained not union; and gained wind only.

28, (35).

1. The Zāhid, outward worshipper! Of our state, (his) knowledge—— is none.
In respect of us, whatever he saith,—(in it) room for abhorrence—— is none.

In (the stage of) Ṭarīḳat (the Path), whatever befalleth the holy Traveller is his welfare:
O heart! In the straight highway (which is the nature of Ṭarīḳat), road lost—— is none.

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2. ṭarīḳat (Path) signifies:—
a stage of the four stages, that are the Holy Traveller's goal in the Path to God.

The stages are:—
shari'yat the Law (of Islām).
ṭarīḳat the Path.
ḥaḳīḳat the Truth.
ma'rifat divine knowledge.

The preserving of all four stages is necessary for every holy Traveller who has set out upon the Path.

They have said:—
"If thou preserve not the stages, thou art an infidel."

sīrāṭ-i-mustaḳīm (the straight highway) signifies:—
the strong Faith, and Muḥammadan Religion.

O heart! In the Path, although its way is over dangerous places, whatever of good, or of bad, cometh before the holy Traveller,—his good is; for, on the straight highway, no heart is way-lost.

To the Traveller, dangers happen in two ways:—
(*a*) dangers of the heart, the cause of which is lunmatu-l-malak, an angelic being born with one.
(*b*) dangers of lust, the cause of which is lunmatu-l-shaiṭān, a satanic being born with one.

The word lunmat signifies:—ham-zād (fellow born)...

For the holy Traveller, it is necessary to possess discernment in respect of the dangers of the heart and of lust that, from the calamity of Angel and of Shaiṭān, occur, and draw his heart to egotism.

When the holy Traveller, having established the stage of Shari'at (Law), becometh astonied in the stage of Ṭarīḳat (the Path), his straight highway is verily his heart.

O Brother! Be sensible; scratch not thy heart on account of Shaiṭān's temptation.

For the slave's heart is a field full of excellent grass; zikr (mention of God) and fikr (thought of God), its sowing; impure thoughts, its weed.

So long as, from weed, thou keepest not free the sowing, what mayst thou take up at the time of reaping?

Then ever pluck up the weed-root, leaf, and branch; be engaged at fixed times in zikr and in fikr that, at reaping-time, thou mayst gather profit.

That we may see how the game turneth, a pawn, I will move.
The power of Shāh (check-mate) to the chess-board of profligates—— is none.

What is this lofty roof (the sky), smooth, with many pictures (clouds, celestial bodies)?
In the world, acquainted with this mystery, Sage there—— is none.

5. O Lord! Who is this independent One? What is this powerful creed?
For this is all internal (painful) wound; but power of (heaving a) sigh——
is none.

Thou mayst say;—"The Lord of the Secretariat (the Beloved) knoweth not the account:"
For, in this imperial signature (love-play), trace of "Ḥasbatanu-li-llāh"——
is none.

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3. Rukh signifies:—
(*a*) The castle at Chess.
(*b*) The face.
(*c*) The great mountain bird, the Roc, that carries off the Elephant and the Rhinoceros. See Lane's Arabian Nights.

In "Dissertations relating to the history and antiquities of Asia," 1793, p. 258, Sir W. Jones says:—

Chess, invented by the Hindūs, seem to have been immemorially known in Hindustan by the name of chaturanga, or the four members (the elephant, the horse, the chariot, the foot soldier) of an army.

This word became in Persian, shatrang; in Arabic, shatranj (the king's distress).

Thus, the Sanscrit name has by successive changes given birth to—
axedrez, sacchi, echecs, chess, check, exchequer.

It was probaly carried into Persia from Kānya kubja by Borzūiya, the favorite physician of Naushiravān (560 A.D.)

The derivation of the terms is:—
The Castle.—Rath (Hindī), a chariot; rukh (Persian), a hero; roc (old French), a fortress; English, French, Spaniards, and Italians retain the form of the castle (without the elephant); the Danes, Germans, and Indians,—the elephant (without the castle); and the Russians,—the boat.
The Queen.—Fars, farzin (Persian), a minister; fierce, fierges, feers (old French).
The Knight.—Asp (Persian), the steed.
The Bishop.—Fīl, pīl (Persian), an elephant; alfyn, awfyn, alfin (old English); aufin, fol (old French); alfin (Spanish).
Checkmate.—Shāh-māt (Persian), or simply Shāh. When playing with their Sovereign, they say:—Shāham 'O my King!'

5. When trouble cometh upon the oppressed one, he heaveth a sigh.
Here, power to heave a sigh is not allowed him.

6. divān (Secretariat) signifies:—
the stage of Love ('ishk), the stage of people of Love.

Whoever wisheth (love), say :——"Come:" Whoever wisheth (love), say :—
"Speak :"
In this Court (of the true Beloved), is neither arrogance nor haughtiness ; chamberlain, or doorkeeper,—— is none.

Whatever unfitness there is,——is by reason of our unfit, formless form :
If not, on a person's stature, thy dress of honour, short—— is none.

To go to the Tavern-door (the stage of divine knowledge, and of Love) is the work of those of one colour :
For the Self-sellers, path (of admission), into the street of the Wine-Sellers ('Ārifs and Lovers),—— is none.

10. I am the slave of the Pīr of the tavern (the perfect Murshid), whose favour is constant :
If not, the favour of the Shaikh and of the Zāhid, is sometimes ; and, sometimes —— is none.

If, through lofty spirit, Ḥāfiẓ sit not on the chief seat,——(what matter?)
The Lover, dregs of wine (of Love) drinking, in the bond of property and of rank—— is none.

---

in tughrā (this writing) signifies :—
Love-playing, Life-surrendering.

Ḥasbatan-li-llāh (for the sake of God) signifies:—
the kindness and the compassion for the flock, which is the custom of the Shepherd.

Thou mayest say our Beloved knoweth not the custom, in that, in the stage of Love, he payeth no attention to Lovers and Longing ones.

It is the custom of people of the Divān, who cherish the heart of the peasantry, to deduct something from the account saying :—"Ḥasbatanu-li-llāh !"

This couplet is in accord with couplet 5.

Apparent rudeness in attributing want of knowledge (such as that of accounts) often occurreth, on the part of noble ones, at the time of conciliation.

See Ode 9, couplet 7.

By the rule of two negations making an affirmation we have :—
Our Lord of the Divān (Fate and Destiny) knoweth the custom ; and, according to justice, moveth the Pen.
For, in this Imperial signature (the world) is the mark of—Ḥasbatanu-li-llah !
But, this interpretation is not void of difficulty ; as, in no Arabic books, is to be seen an example of two negations like to this.
In Ode 103, couplet 1, negation occurreth when it recurreth, affirmation occurreth. But, in this couplet, one verb (go,i) is conditional ; and the other (nist) is the requital.

8. The Court may be the Court of Ḳivāmu-d-Dīn, the Poet's greatest Patron. See Ode 3, couplet 9. He presented Ḥāfiẓ with a dress of honour, which, on being put on, proved to be too short.

9. Pure wine is for the simple-minded,—not for hypocrites, nor for the Doctors of Religion.

29, (36).

1. That envoy (Jibrā,il), who arrived from the country of the Friend (the Court of the Eternal);
And brought the amulet of life (against Shaiṭān's deceit) from the dark writing (the glorious Ḳurān) of—— the Friend.

Pleasantly, giveth trace of the Friend's grandeur and grace:
Pleasantly, maketh mention of the glory and the greatness of—— the Friend.

For his glad tidings, I gave him my heart; and, I bear shame
Of this coin of little value wherewith I bescattered—— the Friend.

Thanks to God that, by the aid of concordant Fortune,
All my work is to the desire of—— the Friend.

Of the Sphere's procession (through space) and of the Moon's revolution,—— thine what power?
In progression, they were by the power of—— the Friend.

If calamity's Wind dash together (and destroy) the two worlds (this and the next),
(Together are)——we, and the light of the eye, and the path of expectation (of arrival of)—— the Friend.

O morning breeze! Bring me the bejewelled kuḥl,
From that happy dust that was the thoroughfare of—— the Friend.

(Together are)—we, and the Friend's threshold, and our head of supplication
Let us see for whom is sweet sleep in the bosom of—— the Friend.

If in design of (the life of) Ḥāfiẓ, the enemy speak——what fear?
Thanks to God that I am not ashamed of—— the Friend.

---

1. Otherwise (especially if va "and" in the second line be omitted):—
That envoy (Jibrā,il), who arrived from the Friend's country,
Brought Life's amulet from the Friend's dark writing.
That pleasantly giveth trace of the Friend's grandeur and grace;
And pleasantly maketh * * * * * * *

6. The second line:—
We keep the eye in expectation of (the arrival of) the Friend.

8. The first line:—
choose the Friend's threshold and the head of supplication.

30, (38).

1. Welcome! O Messenger of the Longing Ones, give the message of——
the Friend:
That, with the essence of pleasure, I may make my soul a sacrifice for——
the Friend.

Wailing and lamenting perpetually is like the Būlbūl in the cage:
Of parrot-nature, am I through love of sugar (the lip) and of the almond (the eye) of—— the Friend.

His tress is the snare; the grain of that snare, his mole; and I,
In hope of that grain, have fallen into the snare of—— the Friend.

Till the morning of the day of assembling (the judgment-day), through intoxication, raiseth not his hand.
Whoever, in Eternity without beginning, drinketh like me a draught (of Love) from the cup of—— the Friend.

5. (Even) a little by way of explanation of my own desire, I uttered not on that account——
It is head-pain to show more than this importunity to—— the Friend.

My inclination, towards Union; and His towards separation:
(Helpless), I abandoned my own desire that there might issue the desire of——
the Friend.

Into my eye, I put as collyrium,——if it be gained,——
The dust of the precious path that becometh honoured by the footstep of——
the Friend.

Ḥāfiẓ! In grief for Him, continue to consume; remediless, be content.
On that account, that no remedy hath the restless pain of—— the Friend.

31, (74).

1. O Breeze! If thy path should chance by the Land of—— the Friend.
Bring a fragrant waft of áir from the beperfumed tress of—— the Friend.

By this soul (I swear) that, in thanks, I will surrender my Life (for thee)
If thou bring to me a message from—— the Friend

And, if, even so, in that Presence (difficult of approach), no access be thine,
Bring a little dust (as collyrium) for my eye from the door of—— the Friend.

I, The beggar, where? The longing desire for union with Him, where?——alas!
Perchance, in sleep, I may behold the form of the aspect of—— the Friend.

5. My pine-cone-like heart is trembling like the willow,
In envy of the form and the pine-like stature of—— the Friend.

Although, the Friend purchase us not for even a small thing,
For a whole world, we sell not a single hair from the head of—— the Friend.

---

5. The Shaikh (Murshid) must with his heart recite—
"There is no god but God; and Muhammad is His prophet."
Whilst the Mūrid (disciple) keeps his attention fixed by placing his heart opposite that of the Shaikh, he must close his eyes; keep his mouth firmly shut, tongue pressed against the roof of the mouth and teeth tight against each other, and hold his breath.
Then, with great force, he must accompany the Shaikh in the zikr,—with the heart, not with the tongue.
In one respiration, he must say zikr three times; and then allow his heart to be impressed with the zikr.
He must keep his heart constantly occupied with the idea of God Most High; and filled with awe, love, and respect for Him.
If he can do this, in public, the zikr is perfect.
The heart is a subtle part of the human frame, and is apt to wander after worldly concerns; hence the better plan is to compress the breath, and to keep the mouth closed with the tongue forced against the lips.
The heart is shaped like a pine-cone; against it, whilst the zikr is being mentally recited, the meditations should be forced.
the lā (no) is pronounced upward.
the ilāha (God) is pronounced to the right.
the lā ilāha illa llāh (no god but God) is pronounced upon the pine-cone; and, through it, to all the members of the body that they may feel its warmth.
Thus, the world and its attractions disappear; and the excellence of the Most High is seen. Nothing should distract attention from the zikr; and thus, ultimately, is obtained a true conception of tauhīd (the unity of God).
The cone-shaped heart resteth in the left breast; containeth the whole truth of man; compriseth the whole of man's existence the essence of God's book and of His mysteries. Who findeth a way to the heart, obtaineth his desire. To find a way, is by heartful service; and the heart accepteth the services of the heart.

If his (**Ḥāfiẓ's**) heart be free from the bond of grief,——what then?
When poor **Ḥāfiẓ** is the slave and servant of—— the Friend.

Only, through the fatigues of water and ashes, doth the Murid (disciple) reach the conversation of the heart and the soul. Then, he will be so drawn to God that he may without difficulty turn his face from all exterior to Him. Then, will he know the true meaning of:—

Tark, abandonment (of the world).
Ḥaḳiḳat, (the stage of) Truth.
Ḥarid, living in solitude.
Ẕikr, repetition (of God's name). See Ode 172, c. 4.

32, (23).

1. Come! For most unstable is the foundation of the Palace of Hope (the body, relying for permanency on external worship):
Bring the cup (of God's love); for the foundation of Life (of the soul) is (swiftly departing) on the (swift) wind.

Beneath the azure vault, I am that slave of resolution, who
Is free from whatever taketh colour of attachment.

What shall I tell thee? Last night, in the wine-tavern (the stage of Truth), completely intoxicated.
Me, Jibrā,il of the invisible world gave tidings how glad,

Saying:—"O Falcon of lofty vision, sitting on the Sidra tree (of lofty degree)
"Not thy nest, is this corner (of the world) full of woe.

5. "From highest Heaven's pinnacle, they utter a cry for thee:
"In this snare-place (the World), I know not what (Fortune) hath befallen thee
"(that with it, thou art fascinated)."

Counsel, I proffer thee: take it to mind; bring it into action:
For, from the Pīr of Ṭarīḳat (the Path), I recollect this matter.

From the world of unstable nature, seek not uprightness of covenant:
For, this old woman is the bride of a thousand Lovers.

Suffer not grief for the World; take not my counsel from thy mind:
For, from a wayfarer, I recollect this sweet saying:—

"Give contentment to that (God) given; unloose the frown from thy forehead:
"For, the door of choice is not open to me and thee."

10. In the smile of the rose, is no trace of the covenant of fidelity:
O Bulbul—lover; bewail; for it is the place of wail.

O languid verse! wherefore bearest thou envy towards Ḥāfiẓ?
God-given, are the acceptance of the heart; and the grace of speech.

---

2. Naught hath attachment to him; nor he, attachment to aught.

7. The world is concordant, sometimes with this one; sometimes with that.
If it had possessed fidelity,——with one, it would have been concordant.

33, (79).

1. Since thy tress-tip, into the power of the breeze,—— fell,
My distraught heart, into two pieces on account of grief,—— fell.

In the midst of the dark morning (morning-twilight), is thy eye of sorcery:
This is the degree, whereto this prescription, ineffective—— fell (became).

That mole in the curve of thy tress knowest thou what it is?
(It is) a dot of ink, that, in the curve of ج (jīm)—— fell.

In the rose-bed of the garden of thy cheek, thy musky tress,—
What is it? A peacock, that, in the garden of delights (Paradise),—— fell.

5. O Friend of my soul! In desire of thy perfume, my heart,
Behind (following) the wind, as road-dust,—— fell.

Like the dust, this dusty body cannot rise
From the head of thy street since it severely (fatally)—— fell.

O thou of Isā (life-giving) breath! the shade of thy cypress (-stature) on my body,
Is the reflection of a soul, that, on the rotten bone,—— fell.

(O Beloved!) In memory of Thy lip, that one, whose place is none save the ka'ba,
I saw that, (the fate of being) a dweller, at the Tavern-door, him— befell.

O dear soul! With grief for thee, to Ḥāfiẓ heart-lost
Is a great friendship that, in the ancient covenant,—— fell.

---

1. The first line may be :—
In the eye of dark sorcery is thy eye of sorcery.

5. The second line :—
By means of the breeze, my heart hopeth to reach thee.

6. lab-i-shīrīn (the sweet lip) may signify :—
Speech from God Himself without a mediator; a divine revelation.
A Poet saith :—
"The two kisses which thou allowest me from thy two lips,—
"If thou pay not,——thou art my debtor."

7. Jesus (Isā) is called :—
Ruhi-i-'izam-i-ranun, the Life-restorer of rotten bones.

34, (56).

1. (When) the rose is in the bosom; wine in the hand; and the Beloved to my desire,—
On such a day, the world's Sūlṭān is my slave.

Say:—Into this assembly, bring ye no candle for to-night.
In our assembly, the moon of the Friend's face is full.

In our order (of profligates), the wine-cup is lawful; but,
O Cypress, rose of body! without thy face (presence), unlawful.

In our assembly (of Lovers), mix not 'iṭr (perfume); for our soul,
Every moment, receiveth perfume from the fragrance of the tip of Thy tress.

5. My ear is all (intent) on the voice of the reed; and, the melody of the harp (the instruction of the Mūrshid):
My eye is all (intent) on Thy ruby lip, and on the circulation of the cup (the manifestations of glories of God in the night season).

Say ye naught of the sweetness of candy and sugar (the delights of the world);
For my desire is for Thy sweet lip (the sweet stream of Divine grace, the source of endless delight).

From the time when the treasure of grief for Thee was dweller in my ruined heart,—
The corner of the tavern is ever my abode.

---

4. Vulgarly "otto."

In Vol. 1 (p. 161), supplemental volumes, Works of Sir W. Jones, 1801, it is said:—

Forty pounds of fresh roses (stems cut close) are put into a still with sixty pounds of water. When the fumes begin to rise, the cap of the still is put on; and the pipe fixed to the receiver. As the impregnated fluid begins to go over into the receiver, the fire is reduced.

The distillation continues till thirty pounds of water pass over in four, or five, hours.

This rose-water is poured on forty pounds of fresh roses; and the distillation continued till fifteen or twenty pounds of rose-water highly scented pass over.

It is then poured into pans, and left for a night exposed to the fresh air. In the morning, the 'iṭr congealed on the top of the water is collected; and the remaining rose-water, used for fresh distillation.

The quantity of 'iṭr that can be obtained depends on the quality of the roses and on the skill of the distiller. Tachenius obtained half an ounce of 'iṭr from a hundred pounds of roses; Hamberg, one ounce; Hoffman, two ounces.

Of shame, why speakest thou? For from shame is my name (renown):
Of name (renown), why askest thou? For from name (renown) is my shame.

Wine-drinker, distraught of head, profligate, and glance-player——I am:
In this city, who is that one who is not like this?

10. To the Muḥtasib, utter not my crime; for he also
Is ever like me in desire of the drinkers of wine.

Ḥāfiẓ! sit not a moment without wine, and the Beloved
'Tis the season of the rose, and of the jessamine, and of the 'Īd of Siyām!

In Kashmīr, they distil with the roses a sweet-scented grass that gives to the 'iṭr a clear green colour. If sandal wood be used, its odour will be perceived and its essential oil will not congeal in that cold at which pure rose 'iṭr does.

In India, it takes a thousand trees to supply two ounces of 'iṭr (value 20 £).

Thus, purely it is sold to Europeans; less purely to Natives.

At Ghāzipūr (Bengal), are hundreds of acres laid out as rose gardens for the manufacture of rose-water and of 'iṭr.

A thousand flowers furnish one quart of rose-water (value 2 to 3 shillings).

The harvest is in March and April. Adulteration with oil of sandal wood is much resorted to.

The rose is an astringent.

Spring water with rose-water and sugar of roses is a cooling draught; rose-vinegar is a toilette requisite; conserve of roses is a confection.

Various perfumes are sold which owe their odour to 'iṭr.

Thus huile antique rouge á la rose is olive oil coloured with alkanet, scented with 'iṭr; and milk of roses and lavender-water contain 'iṭr.

In Turkey, at Adrianople, Brusa, Ushak, and in the low countries of the Balkan generally,—extensive rose farms exist.

In the last named district, seventy thousand ounces of 'iṭr are produced, each season, from two thousand flowers to the drachm.

The roses of England are bright; of France and Damascus yet brighter; and of Kashmīr, the brightest that earth ever gave.

8. What to the wise is shame, is to the Lover, renown; what to the wise is renown, is to the Lover, shame.

11. 'Īd siyām signifies:—

'Idu-l-fiṭr, the festival of the fast; the day of rejoicing immediately following the fast of Ramaẓān. See Ode 93.

The Turks call:—

(*a*) this festival, the little Bairām.

(*b*) the festival on the 10th of Zu-l-Hijja the great Bairām.

35, (44).

1. Of the cypress and the pine (the apparent Murshid), what need hath my garden (of apparent existence that, in the fresh spring of intoxication and of youth, is all beflowered)?
Our (lofty) boxtree (the true, perfect, love-experienced, Murshid) nurtured in the shade,—— is less than who?

O beloved youth (the admonisher, love forbidding)! What religion hast thou adopted,
Wherein our blood is more lawful to thee than mother's milk?

Since, from afar, thou seest the picture (effects) of grief (sown in the world by the gardener, Fate),—drink wine (of love):
The diagnosis, we have made: certain is the cure.

Forth from the threshold of the Pīr of wine-sellers, why draw I my head?
In this his head, is fortune; in this his door, tranquillity.

5. In our Path, they purchase him of broken heart; and him only:
The boaster's market is yonder.

Last night (the day of covenant), He (the true Beloved, God) gave promise (of union); and, in His head, had the wine (of intoxication of Lovers):
To-day (this upspringing place of elemental water, the world, the place of woe, of self-seeing and of egotism), let us see what He saith; in His head is what.

---

1. The Murshid is called:—

Murshid,—ẓāhirī	the	apparent	Murshid.
„ —majāzī	„	illusory	„
„ —kāmil	„	perfect	„
„ —ḥaḳīḳī	„	true	„
„ —ghaibī	„	hidden	„ (God).
„ —lā-raibī	„	doubtless	„ „

2. By forbidding love, the admonisher spilled the blood of the heart of Ḥāfiẓ.
Ḥāfiẓ calleth him nāzanīn (beloved) because in former times, he was his friend.

3. Cast thyself into intoxication and senselessness, so that, from its delight, thou mayst not experience the effects of grief.

6. The day of covenant (Alast), see p. 4.

Love's pain is but one tale—no more. Wonderful (is) this
That from every one (lover) whom I hear, the tale is not repeated (but uttered differently).

Come back! for, in separation from Thee, my expectant eye
Is, like the ear of the fast-keeper, intent on Allāhu Akbar (God is greatest)!

---

7. From every lover, I hear the tale differently.
Those dwelling in the corner (of retirement) find their Desired One (God) in the corner; those dwelling in the desert, in the desert; those of the cloister, in the cloister; those of the church, in the church.
Every one giveth preference to himself; uttereth his own tale; denieth the tale of others; and regardeth himself fixed on truth.

8. The daily fast of Ramaẓan endeth at sun-set when the Mu,aẓẓim exclaimeth :—
الله اكبر God is greatest!

Muslims are required to pray five times a day :—
i. between day-break and sun-rise.
ii. „ noon „ 'aṣr.
iii. „ 'aṣr „ sun-set.
iv. „ sun-set „ 'ashī.
v. at (or after) 'ashī.

'aṣr is midtime between noon and nightfall.
'ashī is the time when darkness beginneth.
The beginning of each of these periods is announced by a chaunt (aẓān) uttered by a crier (Mu,aẓẓin) from the minaret (madīna) of each Masjid.

At each of these periods, the Muslim uttereth prayers ordained :—
(*a*) by God;
(*b*) by Muḥammad.

Each kind of prayer consisteth of two, three, or four rak'ats, a term signifying :—
The repetition of words from the Ḳuran (chapters i, cviii, cxii; some of the shorter chapters; and selections from some of the longer chapters); ejaculations—Allahu Akbar! and postures (some words being uttered standing and some in other positions).
In each rak'at, are one inclination of the head and two prostrations.
These prayers may sometimes be abridged or omitted.

Prayers are called :—
farẓ, if from the Ḳurān; sunnat, if from Muḥammad's teaching; nafal, if voluntary.
For further information, see Lane's Modern Egyptians, iii; Lane's Arabian Society, pp. 11, 12, 38; Hughes' Notes on Muhammadanism, xviii; Islām and its Founder by Stobart. Ode 93.
Allahu Akbar is the name of a pass in the mountains near Shīrāz. Whoever goeth there involuntarily exclaimeth—Allahu Akbar!

The year of the Ḥijra consists of twelve lunar months without any intercalation.

The years are divided into cycles :—
19 ordinary years of 354 days.
11 intercalary „ 355 „

—

Shīrāz (Ḥāfiẓ's existence) and the water of Ruknabād (love, life-giving), and the breeze of pleasant aīr (the soul's breathings),——

Them, contemn not; for (though contemptible) they are the lustre of adornment of seven territories of the world.

---

	days.	hrs.	m.
The mean length of the year— $= 354\frac{11}{30}$ days =	354	8	48.
A mean lunation $= 29\frac{1211}{1800}$ days =	29	12	44.

Let Y = any year of the Hijra.

The *quotient* of $\frac{Y}{30}$ = C = number of completed cycles.

The *remainder* of $\frac{Y}{30}$ = y = the year of the current cycle.

Y = number of the year of the Hijra = $(30\,C + y)$.

The *remainder* of $\frac{C}{7}$ = number of the period of seven cycles.

$$\frac{\text{Year of Hijra}}{\text{Mean solar year}} = \frac{354\frac{11}{30}}{365{\cdot}24222} = 0{\cdot}970224$$

The year 1 began :—

(*a*) 16th July 622 (old style).

(*b*) 19th „ 622 (new „).

The day of the year answering to the 19th July is

$= 200$ days. $= \frac{200 \text{ days}}{365{\cdot}24222 \text{ days}} = 0{\cdot}5476$ of the mean solar year.

The number of years elapsed

$= (Y-1)$.

The English date E of the beginning of the year of the Hijra Y is :—

$= 0{\cdot}970224\,(Y-1) + 622{\cdot}5476$. $= (0{\cdot}970224\,Y + 621{\cdot}5476)$

Example. Find the date on which the year 1364 of the Hijra begins.

The English date :—

$= (0{\cdot}970224 + 1362 + 621{\cdot}5476)$. $= (1321{\cdot}445058 + 621{\cdot}5476) = 1943{\cdot}0225$ years

= 1943 years 8·2125 days

= 8th January 1943 A.D.

The "*quotient*" of $\frac{Y}{30} = C = \frac{1362}{30} = 45$ = number of completed cycles.

The "*remainder*" of $\frac{Y}{30} = y = 12$ = the year of the current cycle.

The "*remainder*" of $\frac{C}{7} = \frac{45}{7} = 3$= the number of the period.

10. From the water of life (love, giving eternal life) of Khizr, whose place is the Land of Darkness (man's elemental existence), it is far
Up to our water, whose fountain is الله اكبر (God is greatest).

By the value of the "*remainder*" of :—

(*a*) $\frac{C}{7}$

(*b*) $\frac{Y}{30} = y$

} taken together.

We can, from the subjoined table, easily find the name (Friday) of the day.

The "*remainder*" of $\frac{Y}{30} = y$ = the year of the current cycle.				Number of the period = "*remainder*" of $\frac{C}{7}$						
				0	1	2	3	4	5	6
0	8	...	...	Monday	Saturday	Thursday	Tuesday	Sunday	Friday	Wednesday
1	9	17	25	Friday	Wednesday	Monday	Saturday	Thursday	Tuesday	Sunday
2	10	18	26	Tuesday	Sunday	Friday	Wednesday	Monday	Saturday	Thursday
3	11	19	27	Sunday	Friday	Wednesday	Monday	Saturday	Thursday	Tuesday
4	12	20	28	Thursday	Tuesday	Sunday	Friday	Wednesday	Monday	Saturday
5	13	21	29	Monday	Saturday	Thursday	Tuesday	Sunday	Friday	Wednesday
6	14	22	30	Saturday	Thursday	Tuesday	Sunday	Friday	Wednesday	Monday
7	15	23		Wednesday	Monday	Saturday	Thursday	Tuesday	Sunday	Friday
	16	24		Sunday	Friday	Wednesday	Monday	Saturday	Thursday	Tuesday

Since—

$E = (0{\cdot}970224\,y + 621{\cdot}5476)$.

$y = \frac{E - 621{\cdot}5476}{0{\cdot}970224}$

For any other date, we require to know only the months. These are given below :—

	Days.		Days.
Muharram	30	Rajab	30
Ṣafar	29	Sha'bān	29
Rabi'u-l-awwal	30	Ramaẓān	30
„ akhir	29	Shawwāl	29
Jumāḍa,u-l-awwal	30	Zu-l-ḳa'dat	30
„ akhir	29	Zu-l-ḥijjat	29

In intercalary years, the twelfth hath 30 days : in the month Shawwāl is the feast of Bayrām.
For further information, see Woolhouse's measures, weights, and moneys (pages 198—202).

10. Shīrāz is in the fourth climate, the best of the seven climates of the world.
The Indian Antiquary, 6th December 1872, giveth an interesting Persian map of the world divided into seven climes (kishwar).
In the Vendidād (Vida, e Vidāta), the earth hath seven kishwars (in Greek klima, inclination, climate).

We take (spill) not the honour of poverty and of contentment:
To the king, speak saying:— Daily victuals are destined (by the Provider, God).

Ḥāfiẓ! how strange,——the twig of candy is thy reed,
Whose fruit (verse) is more heart-pleasing than honey and sugar.

In his 'Ajabu-l-baladān, Zakaria bin Muḥammad bin Mahmūd al Ḳamūlī al Ḳazvīnī (1363 A. D.) saith:—

1 farsakh	=	12,000 cubits.	
1 cubit	=	24 fingers.	
1 finger	=	7 barley grains	
25 farsakhs	=	1 degree.	
1 climate	=	235 farsakhs	=9° 4′ broad.
	=	285 „	=11° 4′ „

Other writers say that there was a difference of time equal to half an hour between each climate.

To ascertain the latitude of a place, it was necessary to know only its longest day, thus:—

the longest day of a place	=	15 hours.
deduct	=	12 „
difference	=	3 „
the latitude of the place	=	$\frac{3}{\frac{1}{2}}$ = 6th climate.

Ptolemy (A. D. 200) made the whole world 60° north to 20° south latitude, to consist of seventeen climates. In the desert of Thifchāk, the people have for a period of forty days, no chance of afternoon prayers.

The land of Darkness is in the 6th climate.

Khizr. See Ḳurān xviii. 64.

Khizr was Sikandar's guide to the water of life in the Darkness, see Wilberforce Clarke's translation of the Sikandar Nāma, p. 802; Ḥāfiẓ, Ode 3, couplet 49, and Ode 38, couplet 6.

From the existence of their body, outward worshippers have the decoration of faith; and within it sow the seed of piety.

The elemental existence is the Darkness which is the ocean of the water of life.

But, we lovers are occupied with internal decoration and cast our work to Love's order; for the heart is the upspringing place of love and of divine grace.

12. شاخ نبات (Shakh-i-Nabāt, twig of candy) may signify:—

The damsel, with whom, in his youth, Ḥāfiẓ was in love.

36, (27).

1. The garden of lofty Paradise is the retreat—— of Darvīshes:
Grandeur's source is the service—— of Darvīshes.

The treasure of retirement that hath the tilisms of wonders,——
Their revealing is in the mercy-glance—— of Darvīshes.

Before whom the lofty Sun layeth (in such submission) his crown of glory,
Is a glory that is in the grandeur—— of Darvīshes.

The palace of paradise, for the door guarding of which, Rizvān went,
Is only a spectacle-place of the sward of pleasure—— of Darvīshes.

5. By whose ray, the dull alloy becometh gold,——that
Is an alchemy that is in the society—— of Darvīshes.

From pole to pole, is the army of tyranny; but
From eternity without beginning to eternity without end is the victory——
of Darvīshes.

That great fortune, whereof is no grief through the torment of decay,
Hear—ceremony aside,—is the fortune—— of Darvīshes.

Khusraus are the Ḳibla of our needs, and of prayer; but,
The cause is their service of the majesty—— of Darvīshes.

O potent one! Boast not all this pomp: for thy
Head (life) and gold are in the keeping of the blessing—— of Darvīshes.

---

1. See Ode 58, and Darvīshes by J. P. Brown, 1868.

		Page.
(*a*)	The darvish-mantle	88
(*b*)	„ „ rose	89-93
(*c*)	„ „ initiation of a murīd (disciple) into a darvīsh order	97-101
(*d*)	„ „ giving of the hand (bai'at)	103
(*e*)	„ „ Ḳalandar (pure gold), or select order of darvīshes	241

8. Khusrau is a title of the ancient Kings of Persia.
The Ḳibla is the point, whereto, in prayer, the worshipper turneth.
It is for:—
(*a*) the Muslim, the Ka'ba of Maka, indicated in the Masjid, by an arched recess (Miḥrāb);
(*b*) the Christian, the city of Jerusalem, indicated in the Church by the altar placed in Europe, eastward.

10. Ḳarūn's treasure that, from the wrath (of Mūsá), yet descendeth (into the earth).
That also, thou wilt have read, is from the wrath—— of Darvīshes.

The form of the object that the Kings of the world seek,
Its reflection is the mirror of the appearance—— of Darvīshes.

I am the slave of the glance of the Āṣaf of the age, who
Hath the form of chiefship and of mind—— of Darvīshes.

Ḥāfiẓ! if thou seek the water of life of endless eternity,
Its fountain is the dust of the cell-door—— of Darvīshes.

Ḥāfiẓ! be here with respect. For sovereignty and country,
All are from the service of the majesty—— of Darvīshes.

---

10. See Ode 6.

12. Āṣaf, Vazīr to Sulaimān, signifies:—
Vazīr Ḳivānu-d-dīm Ḥasan Hājī, the patron of Ḥāfiẓ. See Ode 3.

13. The water of Life is found in the Land of Darkness. See Ode 35.
This ode was probably written when Ḥāfiẓ was a youth.

37, (55).

1. Into the Magian's cloister, came my Friend—a goblet in His hand:
With wine intoxicated, He with his eye intoxicated the wine-drinkers.

In His steed's hoof, appeared the form of the new moon
From His lofty stature,—low, the stature of the lofty cypress.

Well, wherefore, shall I say:—"Existence (is mine)" when no knowledge of myself is mine?
Wherefore shall I say:—"Non-existence (is mine)" when my expectation is (to be) with Him (God)?

When He arose (to depart), the (light of the) candle of the heart of friends went out (in non-existence):
When He sate down (entered the hidden), the spectators' clamour (through loss of Him, and farness from Him) arose.

5. If noisome civet became fragrant, it was associated with His tress:
If indigo became a bowman, it was associated with His (curved) eye-brow.

---

3. Otherwise:—
   (*a*) Well, wherefore shall I say:—"He is" when no knowledge of myself is mine?
   Wherefore shall I say:—"He is not" when my expectation is (to be) with Him (God).
   (*b*) Well when no knowledge of myself is mine,
   Wherefore shall I say (to the wayfarer)
   "It is?"
   When, with Him (God) my glance ever is
   Wherefore shall I say:—"It is not."

4. دمساز (friend) signifies:—
   the desirous ones and seekers of the heart-binders (the Murshids).
   نشستن شمع (the sitting of the candle) signifies:—
   the quenching of the candle through light giving.
   Since by non-existence, I am bound, how may I speak to Him of existence? For, I have no news of myself.
   Since by existence, I am bound, how may I speak to Him of non-existence? For, without His beauty, to my eye all is naught.
   When He came into the assembly of lovers, their heart's candle went to sleep (entered into non-existence).
   When He entered the hidden, tumult arose from the glance-players through exclusion from His sweetness; and through farness from that decoration (the Beloved, God).
5. Indigo, used to colour the eye-brow, draweth the bow of the eye-brow.

Like the candle, night to morning, itself my existence.
Consumed like the moth; (and only) sate down (rested) as long as it was day.

(O true Beloved!) Come back that Ḥāfiẓ's spent life may come back:
Although the arrow that hath sped from the aim (of the bowman) cometh not back.

---

6. There is connection between:—
shama' dar nishistan, the going out of the candle.
parwāna dar sokhtan, the consuming of the moth.

7. Since thy call the Beloved—"Life and Soul,"
When the Beloved cometh back, thou mayst say—"Spent" life will certainly come back.

44524

38, (96).

1. The sleep of that thy seducing eye—— without something is not:
The curl of that thy dishevelled tress,—— without something is not.

Running from thy lip, was milk (in infancy) when I spake,
Saying:—"This sugar round about thy salt-pan (mouth),——
without something is not:

The fountain of the water of life is thy mouth; but
On its lip, thy chin dimple,—— without something is not.

Be thy life long; for well I know
The arrow of thy eye-lash in the bow,—— without something is not.

5. With the grief, the pain, the sorrow of separation, thou art distressed:
O heart! this thy wailing and lamenting—— without something is not.

Last night, from the head of his street, the wind passed to the rose-garden:
O rose! this rent of thy collar,—— without something is not.

Although the heart keepeth love's pain secret from the people,
Ḥāfiẓ! This weeping eye—— without something is not.

---

1. Couplets 1 to 4 are addressed to the beloved.
The words "without something" signify:—
Without something of captivation.

39, (24).

1. O admonisher! Go about thy own work:
What is this tumult (that thou hast raised)?

From the hand, my heart hath fallen (in love):
What hath befallen thee (that thou makest this absurd tumult; and castest the seed of wheat upon the barren soil)?

The connection with Him, which God out of naught hath created
Is a subtlety which no created being hath solved.

Independent of the eight abodes of Paradise is the beggar of Thy street:
Free of both worlds, is Thy bound captive.

Although love's intoxication hath received me (made me senseless); yet,
By that (very) intoxication, the foundation of my own existence is prosperous.

5. O heart! bewail not of the injustice of Thy Beloved's violence. For, the Beloved
Hath thus advised thee; and this is justice (being reproof for the sake of admonition).

So long as His lip causeth me not to reach my desire (and kisseth me not), like the reed (which, being played, kisseth the lip).
In my ear, the counsel of the whole world is like wind (that cometh, goeth, and nowhere settleth).

Ḥāfiẓ! Go; utter no tale; breathe no majestic verse,
For I remember many a one of these wondrous conceits and magic verses.

---

1. Go about thy own work: sow the seed of counsel in the field of reason; and scratch not thy heart about counselling me.
For, I have passed the stage of reason; and entered upon the stage of love.

3. میان (waist, middle) signifies:—
The connection between the Desired and the desirer.
Connection with the true Beloved (God) hath severed us from ourselves; and drawn us towards Him.
This connection is a gift that God hath created out of naught. In us, was no merit. Purely out of His own grace, God gave the connection. That is a subtlety that none hath solved.

40, (41).

1. The fresh ruby, thirsty for blood the ruby lip of the Beloved—— of mine is
Yet for seeing Him (God), life-surrendering the work—— of mine is.

Of that dark eye and long eye-lash (of the true Beloved), shame be his,
Who beheld His heart ravishingness; (and yet) in reproach (of conduct)——
of mine is.

O Camel-driver (Fate)! to the door, take not my chattels (of borrowed existence). For that street-end
Is a high-way, where the lodging of the heart-possessor—— of mine is.

I am the slave of my own fortune; for, in this (time of) scarcity of fidelity,
Love for that intoxicated idol (the world) the purchaser—— of mine is.

---

3. ساربان (Camel-driver) signifies:—
(*a*) Fate and destiny;
(*b*) the holy traveller, the bearer of burdens, the drawer of his own rein: for he is made a free agent and furnished with free choice;
(*c*) union with the true Beloved, who is the rein-leader of holy travellers.

رخت (chattels) signifies:—
(*a*) borrowed existence of the holy traveller;
(*b*) the conduct of the holy traveller;
(*c*) tears of joy, shed at the time of union with the true Beloved (God), that prevent the holy traveller from beholding Him.

دروازه (door) and سر کوی (the head of the street) each signifies:—
the eye.

We have:—
(*a*) O Traveller! in love's path, make not agreeable to thy eye the deeds of imaginary and borrowed existence; cast not thy eye on thy own existence. For that existence is the splendour place of God, the absolute existence; there to bring another is partnership (with God), or infidelity.
(*b*) O union! leave not the chattels of joy (tears) at the door of the eye. For that is my Heart-possessor's dwelling, whose caretaken is my soul and body.
When, in it, from exceeding joy, thou leavest such chattels, the Heart-possessor's dwelling becometh strait, and preventeth the sight of the Beloved.

5. The platter of 'iṭr of rose, and its casket ambergris diffusing (man-fascinating)
A little favour of the pleasant perfume of the Perfumer—— of mine is.

---

5. گل (rose) signifies :—

the holy traveller.

طبله عطر گل (the 'iṭr platter of the rose) and درج عبیر فشان (the casket, ambergris diffusing) each may signify :—

The existence of the holy traveller. For when the holy traveller reacheth the stage of perfection of the qualities of God, his existence, in this stage, becometh (as it were) the 'iṭr-platter of the rose and its casket, ambergris diffusing.

عطار (the perfumer) signifies :—

(*a*) God, the absolute existence;
(*b*) Muḥammad, the essence of all existing things.

For 'iṭr, see p. 92.

The Khalifa Al Mutawakkil (*d.* 861) monopolised roses for his own enjoyment, saying :—
"I am the king of Sulṭāns, and the rose is the king of sweet-scented flowers: therefore each "of us is most worthy of the other for a companion."
In his time, the rose was seen nowhere but in his palace; during the season, he wore rose-coloured clothes, and his carpets were sprinkled with rose-water.

Ibn Ḳutaybah (*d.* 889) says :—

In India, there grows a kind of rose on the leaves of which is inscribed :—
"There is no god but God."

"A person went into India, and at one of its large towns saw a large, sweet-scented, rose on which in white characters was inscribed :—
"There is no god but God: Muḥammad is the apostle of God; Abū Bakr is the very "Truth. 'Umar is the discriminator."
"I doubted this. So I took one of the blossoms not yet opened; and, in it, was the same inscription."

Muḥammad says :—
"When I was taken up into Heaven, some of my sweat fell upon the earth; and from it sprang the rose.
"Whoever would smell my perfume let him smell the rose."

Again :—
"The white rose was created from my sweat on the night of the Mi'rāj; the red rose from "the sweat of Jibrā,il; the yellow rose from the sweat of Al Burāḳ."

See——Ḥalbata-l-Kumayt XVII; As Sinjuṭī (on the flowers of Egypt); and Arabian Society by Lane.

To preserve roses—
Take a number of rose-buds; and put them into an earthen jar; close the mouth with mud to exclude air; and bury it in the earth. When required, take out the roses, sprinkle them with water; and leave them for a short time in the air.
The rose-buds will open, and appear as if just gathered.

To manure roses—
Take 16lbs. of blood; when it begins to smell, pour on it a mixture of four ounces of hydrochloric acid and 4 ounces of protosulphate of iron.
This will turn the blood into a dark, dry powder; and cause it to keep any length of time.
Give each rose-tree in the open garden ½lb of the manure, mixing it with the soil over the roots when they have begun to grow.
The results are marvellous.

O Gardener (God, the Creator)! drive me not away like the wind (portionless) from the door of the garden (of existence);
For the water (of dominion and of creation) of Thy rose-bed, like the (ruddy) pomegranate, with the (bloody) tears—— of mine is.

From my Friend's lip, the draft of candy and of rose-water, ordered.
His narcissus (eye) that the physician of the sick heart—— of mine is.

I am the decoration of the ghazal, He who taught subtlety to Ḥāfiẓ,
Sweet of speech, lustrous of talk, the Friend—— of mine is.

---

6. As, from Thee, is the springing of my existence; and, as in need of Thee, I was in existence,—— Thou broughtest me into existence, before which time I was non-existent.
In Thy dominion and creation, Thou also art in need of me, if Thou be the lamp in my dark existence.
If creation exist not, the Creator existeth not. Connected with this, is the existence of God, Most High.
Although, ever are wounds of affliction,——the plaister and the antidote, He is.

41, (42).

1. 'Tis a (long) time since the passion for idols was my faith:
The pain of this work, the joy of the sorrowful heart—— of mine is.

For beholding Thy ruby (lip), the soul-seeing eye is necessary:
Where, this rank for the world-seeing eye,—— of mine is.

Be my friend. For the day's decoration and time's advancement,
From the moon-face of Thine and from the Pleiades-like tears—— of mine is.

Since Thy love gave me instruction in speech-uttering,
The practice of the people's tongue, the praise and the glory—— of mine is.

5. O God! keep for me the lot of poverty
For this blessing, the cause of pomp and of power—— of mine is.

O admonisher, ruler-recogniser! display no pride
For the lodging of the Sulṭān (the One God), the wretched heart——of mine is.

O Lord! that Ka'ba of (my) object is whose place of entertainment,
The mighty thorn of whose Path, the rose and the wild rose—— of mine is.

From whom, learned Thy fancy liberality? Perchance,
Its guide, these Pleiades-like tears—— of mine is.

Ḥāfiẓ! utter not again the tale of the pomp of (khusrau) Parviz,
Whose lip, the draft-drinker of the sweet khusrau—— of mine is.

---

4. The second line may be:—
   (*a*) the people praise me;
   (*b*) the odes that I utter in praise are current in the mouth of the people. When love taught me, I reached this stage.

6. شانه (Ruler) signifies:—
The reason of life whose skill in man's existence is limitless.

سلطان (Sulṭān) signifies:—
khilāfat, who is the absolute King.

O soul, counsel-utterer! reason recogniseth thee; giveth thee dignity; and saith:—
The soul hath truth over the body which is combined with it. Be not careless of its care; go not in this talk from the path; boast not of thy grandeur to me; scratch me not in reproof ——for my wretched heart is God's dwelling.

42, (40).

1. Such a one am I that the tavern-corner is the cloister—— of mine:
The prayer from the Pīr of wine-sellers is the morning task—— of mine.

Although the melody of the harp of the morning be not mine, what fear?
At morning-time (the resurrection) my cry is the excuse-utterer—— of mine.

Of the king and of the beggar,——I am free. Al ḥamdu-l'illah (God be praised)!
The beggar of the dust of the Friend's door is king—— of mine!

(O true Beloved!) Through the tavern and the masjid, my desire is union with Thee:
Save this, no fancy have I. God is the witness—— of mine!

5. For me, to be Thy beggar,——better than sovereignty:
For submission to Thy tyranny and violence is honour and exaltation——
of mine.

Perchance, with death's sword, I may up-pluck the tent (of life). If not,
Shunning the door of fortune (the true Beloved) is not the custom——of mine.

From that time when, on that threshold of Thine, I placed my face,
The sun's lofty throne was the pillow-place—— of mine.

Ḥāfiẓ! though sin be not our choice,
Strive in the way of manners; and say:—"The sin is—— of mine."

---

2. ترانه (melody) signifies:—devotion.
چنگ (harp) signifies piety.
صبوح (morning cup) signifies austerity.
Now melody, the harp and the morning cup are the requisites of people of song: here they mean devotion, piety, and austerity, the ways of people of the world (hypocrites).
By morning, I have translated ṣabūḥ (morning cup) as one cannot speak of "the harp of the morning cup."
In other texts, the passage is:—
Although melody, and the harp, and the morning cup, &c.

3. Pād-shah (king) is derived from:—
pād, throne.
shāh, king.

43, (45).

1. Blossomed is the red rose; and intoxicated is the nightingale;
(And given is) the invitation to merriment——O Lovers, wine-worshipping!

The foundation of penitence that, firm as a rock, appeared,
How the crystal cup (of wine) hath shattered it,——behold!

Bring wine! for, in the Court of the Independent One (God),
Whether the (humble) shepherd or the (lofty) Sulṭān; whether sensible or insensible——(what matter?)

Since there is necessity for departing from this Inn of two doors (this world,—one door of birth, the other door of death).
The gallery and the arch (the mode) of thy living, whether lofty (in ease) or low (in calamity)——(what matter?)

5. Unattainable, is the place of ease without toil:
Yes: with the decree of calamity they (Fate and Destiny) established the "day of Alast."

Grieve neither at existence nor at non-existence: Be thy mind, happy.
For the end of every perfection that is——is non-existence.

---

1. Sar khushī (merriment) signifies:—
moderate intoxication;

4. See Wilberforce Clarke's translation of the Sikandar Nama-i-Niẓāmī, p. 331.
In 1884 in Persian on the wall of one of the shrines over the tomb of Hava (Eve) at Jiddah the translator wrote these words:—
This decorated garden of the world hath two doors——
Of both of these, the bolt and fastening uplifted.
By this garden-door (of birth) enter and fully gaze:
By that garden-door (of death) proudly depart.
Although I have not practised illusory love, nor engaged in piety and devotions, what fear?

5. Note that:—
balā signifies:—"Evil."
balạ̄ „ "Yes."
Hence, the sentence of evil was made part of the covenant of the day of Alast (see p. 5); and of the condition of human existence.

The pomp of being an Āṣaf, the wind-steed, and the language of birds
(All) went to the wind (of destruction); and from them, the khwaja obtained no profit.

With the wing (of wealth) and the feather (of rank) go not (in pride) from the Path (and be not fascinated with thy own frail life). For, the arrow far-flying
Keepeth (loftily), the air awhile; but, at last, lieth (low) in the dust.

Ḥáfiẓ! What thanks, uttereth the tongue of thy (eloquent) reed for the reason that
They take (in joy) the utterance of its speech from hand to hand?

---

7. Sulaimān had Āṣaf as his Vazīr; the East wind as his steed; and a knowledge of the language of birds.

8. At first, are thine——, a few days of youth; and, the substance of worldly dignity, the source of pride. Then death placeth thee in the dust of the grave.
Whoever sitteth in the dust of the world's borrowed (illusory) goods,——what erring from the true Path is his! See Ode 7, couplet 7.
Bāl va par (wing and feather) signifies wealth and rank, obstacles to the holy traveller.

44, (46).

1. (The Beloved), tress dishevelled; sweat expressed; lip laughing; intoxicated;
Garment rent; song-singing; goblet in His hand;

Eye, contest-seeking; lip lamenting——
Came, at midnight, last night, to my pillow; (and there) sate.

To my ear, He brought His head; (and), in a low soft voice,
Said:—"O my distraught Lover! sleep is thine" (sleep hath overcome thee).

Of whatever, He (God) poured into our cup, we have drunk (good or bad);
Whether it be of the wine of Paradise, or of the cup of intoxication.

5. That Ārif (Lover), to whom they give wine like this, night-watching
Is infidel to love, if he be not wine-worshipper.

O Zāhid! go: seize not a small matter against the drinkers of wine-dregs:
For, save this gift (of dregs), naught did they give us on the day of Alast.

The laughter (mantling foam) of the cup of wine; and the knot-seizing tress of the Beloved——
O many a repentance, hath it shattered like the repentance of Ḥāfiẓ.

---

1. Couplets 1 and 2 describe the state in which the Beloved visited Ḥāfiẓ.

6. Alast. See p. 5.

45, (37).

1. With a single hair (delight) of its, a thousand hearts, the tress (the world)—— bound (kept back from truth and thought of the future world),
The path of a thousand remedies (men of learning and of heart)—— bound.

So that all may give their soul to the perfume of the great breeze,
He opened the musk-pod; and, the door of desire—— bound.

Distraught, I became on that account that, my Beloved, like the (crescent) new moon
His eye-brow, displayed; gracefully moved; and His face—— bound.

The Sāḳī (Fate) poured, into the cup (the traveller's heart), the wine (of love) of many colours:
These pictures (of creation and of glories of God), behold how beautifully in the wine-vessel (the traveller's heart), he—— bound.

---

1. Zulf (tress) signifies:—
(*a*) the (lock of) hair that falleth by the ear-lobe, and is, the guardian of the cheek of Beloved Ones;
(*b*) hidden divine essence (divinity);
(*c*) the world, which, for the guardian (the ear-lobe), hath manifestations of the future world.
With the ease of its delights, the world hath bound a thousand heart-possessors; and shattered their wing and made them distraught for itself.
The door-keeper alloweth none of these shattered ones to pass by him.
Alas! A thousand times alas! A thousand men of wisdom, of work, of reason, and of excellence have, with this mean world, become distraught; and not advanced from the illusory to the real.

4. ساقي (cup-bearer) signifies:—
(*a*) Fate or destiny, against whom the deliberation of rulers is vain;
(*b*) the connection between the Desired (God) and the desirer (the holy traveller), which usually is:—
i. the Murshid of the Path.
ii. Love's glory, which is the increaser of love. Wherever thou makest it flow, it is lustrous,——nay, a limpid water fit for a king.

مي (wine) signifies:—
Love, the goal of the obstacles of travellers.

پياله (cup) signifies:—
(*a*) the world, the field for this, and for the next, world;
(*b*) the heart of the perfect Ārif, doer of deeds of divine knowledge.

نقشها (pictures) signifies:—
(*a*) creations; (*b*) manifestations of glories.

5. O Lord! What glance of sorcery made the long-necked goglet (Muḥammad), that the blood of the jar,
Notwithstanding the sweet sounds of its guggling, its (long) throat (in silence) bound.

كدو (wine-vessel) signifies:—

(*a*) the sky (of azure hue), which is the place of barriers against love; which, to itself, hath taken people of love; whose decree, men of the world have accepted. To people of delight, far is the wine of delight; to people of desire, the upspringing of desire is the barrier of the first stage.

For if, in this upspringing place, they had not rested, to this fortune (non-existence by death) they would not have reached.

(*b*) The existence of the traveller, approaching this dangerous place.

The Sāḳī { *a* Fate / *b* Love's glory } displayed many-hued wine { *a* love / *b* love } in the cup { *a* the world / *b* the Ārif's heart }:

These pictures { *a* creations / *b* manifestations }, behold how beautifully, he arranged them in the wine-vessel { *a* the sky / *b* the holy traveller's existence }.

Otherwise:—

ساقي (cup-bearer) signifies:—

God, the absolute powerful one.

مي (wine) signifies:—Mysteries.

پياله (cup) and كدو (wine-vessel) each signifies:—

The interior of Muḥammad, according to contrariety of states.

5. صراحي (long-necked goglet) signifies:—

(*a*) a stage wherein, when the traveller is astonied, effects (which are hidden manifestations) begin to pour upon his heart;

(*b*) the heart of the Ārif, knower of divine knowledge.

صراحي is governed by سحر كرد whose agent is ساقي in couplet 4.

خون خم (the blood of the jar) signifies:—

(*a*) red grape wine, the source of love and of joy;

(*b*) love (مودت) whose source is affection (عشق)

نغمه (melody) signifies:—

(*a*) the voice of song from the wind-pipe, or from a musical instrument;

(*b*) the explanation of truths and of divine knowledge which is the capital of the Ārif.

قلقل (guggling) signifies:—

eloquence and oratory.

Otherwise:—

صراحي (long-necked goglet) may signify:—

The interior of Muḥammad.

سحر كردن (to make magic) signifies:—

Revealing something that appeareth strange to the eye beholding it.

صراحي is the agent to سحر كرد

In the circle of samā', what note played the minstrel that
On the people of wajd(ecstasy) and of ḥāl (mystical state), the door of ها و هو (hā and hū!) he—— bound?

The explanations are:—

(*a*) O Lord! How did the **Sāḳī** (the Murshid; or Fate) charm the goglet (the holy traveller) that the blood of the jar (Love),
Notwithstanding the melody (explanations of divine truths, of mysteries, and of doubtless manifestations) of the guggling (eloquence), its long neck (in silence) bound.

(*b*) O Lord! What glance (of magic) did Fate make that when the traveller reached the stage of divine knowledge, he becometh, notwithstanding his eloquence, dumb?

The Ḳurān saith:—
"Who knoweth God, his tongue is dumb."

(*c*) In the traveller's heart, love depicted kinds of states of varied hue with varied manifestations, so that his heart became decorated.
Behold these pictures and manifestations! O wonder! with what beauty, they exist in the traveller's existence.
O wonder! what magic did the Murshid that, when the traveller reached this stage; and hidden mysteries and doubtless manifestations descended upon his heart, he, notwithstanding his eloquence, uttered no mystery.
Couplet 5 relateth to the ليلة المعراج lailatu-l-mi'rāj (the night of Muḥammad's ascent to heaven) when the Lord, Mighty and Great, with His own tongue, imparted to Muḥammad thousands of thousands of precepts fit to be uttered; and forms of forms fit to be concealed; and with them filled Muḥammad's heart, saying:—
"Utter that fit to be uttered: conceal that fit to be concealed."

The explanations (in this sense) are:—

(*a*) On the night of ascent, Muḥammad Muṣṭafā became with thousands of love's mysteries a splendour-displayer; and, in various states, went behind the veil (of the hidden).
Behold love's mysteries how well love found ease within him that, to love's revealing, he hastened not.
O Lord! what wonder did Muḥammad Muṣṭafā and Aḥmad Mujtabā do that?
Notwithstanding his eloquence, he revealed no mystery of the mysteries that dwelt in his heart.

For an account of Muḥammad's ascent, see:—
——Prideaux, "Life of Mahomet," pp. 41—51; Muir's "Life of Mahomet," ii, pp. 219—222; D'Herbelot Act: Borāḳ (Burāḳ);" Lane's "Modern Egyptians," ii, p. 225; the Ḳurān, xxvii; Wilberforce Clarke's translation, Sikandarnāma-i-Niẓāmī, pp. 30—43.

6. In Ṣūfi,ism, سماع is the hearing of a pleasant sound that bringeth into motion the hearer.
When the motion is modulated, it is called رقص (dancing); when not modulated, اضطراب (agitation).
They call the motion itself سماع after the fashion of naming the thing caused (رقص) by the name of the cause (سماع).
If on hearing a pleasant sound, a certain state wajd (ecstasy) is involuntarily (not in the way of the sinner) produced, ṣamā' is lawful, otherwise unlawful.

The sage, who regarded this magic-playing sphere (void of permanency and of constancy),
Folded up (closed) his own assembly (of magicians); and the door of speech—— bound.

Ḥāfiẓ! who practised not love; and union (with God) desired
Without (necessary) ablution, the iḥrām of the ṭawf of the Ka'ba,—— bound.

The impropriety of mirth on hearing a pleasant sound is not because it is a pleasant sound. If so, the listening to modulated metrical utterances of God's word; to the traditions of His Prophet; to the words of pious men; to men of fine voice; and to nightingales would be unlawful.

But, no one hath said so.

The lust-worshipper is incapable of samā'; for he is in the stage of sleep (careless of intoxication, and of the delight of the love of God) not intoxicated (must) and self-less (bekhud), with the wine of the love of God.

The Lovers of God are all mast va bekhud (intoxicated and self-less).

When those distraught with the wine of the love of God, and with the draught of the worshippers of the wine-tavern of Love come into tumult by the intoxication of the wine of love, and into clamour by the intoxication of the wine of affection, they display rapture and ecstasy at the sound of the water wheel.

If a fly beat its wings, the Lover of God becometh enraptured at the sound; fly-like, striketh his hands on his head; and exhibiteth wajd (ecstasy) and samā'.

Samā' is lawful to that one, to whom the sound of the harp and the sound of the shutting of a door are the same as regards enjoyment and pleasure.

8. The Ka'ba, or Baitu-l-lāh.

See the Ḳurān, iii, iv, P. Discourse, section iv; Lane's Modern Egyptians, pp. 213—322; Osborn's Islām under the Arabs, pp. 72, 75, 77, 95; Hughes' Notes on Muḥammadanism; Stobart's Islām and its Founder, art. Kaaba (Ka'ba); David Price's History of Arabia; Burton's Pilgrimage to Makka and Madina, Edition 1856, vol. iii, pp. 101, 149, 197, 223, 245, 265, 280, 305, and 317; Edition of 1879, vol. i, pp. 379, 403, 446, 426, 433, 444, 451, and 489; Brown's "Darvishes," pp. 38, 39.

To the Ka'ba			To the tomb of a saint.
The pilgrimage is called		ḥajj	ẓiyārat.
„ pilgrim	„	ḥājī	ẓā,ir.
„ conductor	„	amīru-l-ḥajj	muẓavvir. (?)

For an account of the ceremonies of the yearly pilgrimage, see Chambers' Miscellany, vol. ii, Nos. 4, 148, "Life of Burckhardt."

The iḥrām is the pilgrim habit.

Ṭawāf-i-baitu-llahī-l-ḥarām signifies:—The procession round the Ka'ba.

Ṭawwāf is one of the procession.

Ṭawf is the procession.

46, (47).

1. When the form of thy heart, alluring eye-brow, God—— established.
In thy glances, the solving of my work, He—— established.

From my heart and the heart of the bird of the sward, He took ease,
When, in the morn, the heart of both in lament for thee, He—— established.

In the dust of the Path, me and the cypress of the sward, it (time) planted,
Since, a garment of fine nargasīn cloth for thee, time—— established.

From our work, and from the heart of the rose-bud, a hundred knots (of difficulties) it (the breeze of the rose) loosed,
When, in desire of thee, its own heart the breeze of the rose—— established.

5. With Thy bond, the sphere's revolution made me content:
But, what profit, when, the end of the thread in Thy will, it (the sphere's revolution)—— established.

From Thy perfume, even one day, an expansion of heart gaineth,
That one, who, like the rose-bud, his own heart, in desire for Thee,——
established.

On my wretched heart, cast not a knot like the (twisted) musk-pod.
For, with Thy tress, knot-loosening, a covenant it (my heart)——
established.

O Breeze of union! thou thyself wast another life (like life without fidelity):
Behold my (heart's) fault that, hope in fidelity to Thee, my heart——
established.

(O beloved!) I said:—"On account of thy violence, I shall depart from the city:"
Laughing, the beloved spake saying:— "Ḥāfiẓ! go. Thy foot, (of dwelling here) who—— established?"

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1. From eternity without beginning, my attachment is to thee.
3. Nargisīn is a species of cloth.
9. Ḥāfiẓ sent this ode:—
(*a*) to a Friend in a distant country, whom he had not for a long time seen;
(*b*) to a Sulṭān of the Bahman dynasty who desired to see him.

47, (46). 67.

1. At this time (full of iniquity), a friend, who is free from defect (of insincerity, and in whose society is joy),
   Is the goblet of pure wine (the glorious Ḳurān (from whose companionship, one can momently snatch delight), and the song-book (Divine knowledge, whose reading perpetually is full of pleasure).

   Go alone (free from all attachments); for the highway of safety (love) is narrow (full of thorns and of stones):
   Seize (quickly) the cup (love's attraction); for dear life is without exchange (returneth not; and permitteth not the traveller to make good the omission of the past).

   In the world, not I alone am distressed from being without work
   From learning without doing, is the grief of the learned.

   In this thoroughfare full of tumult, to reason's eye,
   The world and the world's work is without permanency and without place.

---

3. بي عمل (without practice) signifies:—
   (*a*) Not reaching to perfection of devotion; failing to attain union with perfect fortune:—
   "Thee I worshipped not as was due to Thee."
   It does not signify:—
   Giving up prayer, fasting, and all divine duties—the way of infidels and of hypocrites, see Ode 106, couplet 6.
   For those near to God, it is not sufficient:—to regard the lawful to God, lawful; the unlawful, unlawful. Such piety will not cause the traveller to reach the stage of ḥaḳīḳat (truth).
   (*b*) Not attaining to perfection of divine knowledge, and not gaining God.
   For divine knowledge is of the acts of worship,—indeed it is the goal of safety; because it is the place of devotion of outward worshippers to the extent of their ability; and of inward worshippers to the degree of their stage.

Ḥāfiẓ revealeth his own failure to reach the perfection of ectasy.
"Thee we recognized not as was due to Thee."

Although, in the opinion of theologians, this ḥadiṣ is not true and hath come from historians in whose opinion knowledge of God is restricted to knowledge of God, the Absolute (by the qualities of acceptance, and of denial as to vision; and of knowledge as to the heart), men of divine knowledge and the companions of ecstasy have preserved this ḥadiṣ.

Unsuccessful through want of practice, not alone am I (Ḥāfiẓ) strait of heart: For learned ones without practice of that knowledge which they possess are strait of heart.

Verily the beginning of knowledge is fruitful of wonder; and, the source of pride and conceit.

Save talk there is naught: and naught save "never and not."

5. By the decree of eternity without beginning, the black face of the Bactrian Camel
Becometh not white by washing and scouring. This is a proverb.

Every foundation (however strong) that thou seest is capable of injury
Save Love's foundation, which is far from injury.

Great hope of union with thee, had my heart.
But, on life's path, death is hope's robber.

As to :—
العلم حجاب الله "knowledge is the veil of God."
Men of God have used varied and disconnected language; and agreed not one with the other.

Those skilled in religious law (Shara') said :—
"Whoever learned knowledge kindled the lamp of guidance in his Path; God's veil became his surrounding, and screen between him and Shaiṭān."

Those, adorned with the mark of Malāmatīs, said :—
"Whoever learned knowledge consumed his chattels of guidance; God's veil became the barrier of his Path; he passed from nearness (to God) and entered upon farness (from God).
"Vanity and pride became his skirt-seizer; and the capital of egotism and of self-seeing entered within him."

When I perceived this contradiction, the thorn of a great thorn pierced my perturbed heart.
Suddenly, the favour of the Eternal uplifted the lamp of guidance. For, one night, at my couch, there appeared an old man, luminous of mind, the hidden Murshid and doubtless Guide (God), before whom I, the son of perplexity, and seeker after God, laid this thorn.

The hidden Murshid said :—
"This is the speech of Ali Martaẓā; its explanation is glorious."

Reaching the fore, and the middle, finger to the ground, He traced a circle; and said :—
This centre-point is the point of Unity; the circle is the quality of the Eternal (God).
Every one with circle-like qualities became the circle of the centre-point. The bulwark around that point is knowledge, which is higher and loftier than all other qualities.
Those of Malāmat talk of the بدایت (beginning), and those of Sharā' of the نهایت (end).

Verily the beginning of knowledge hath this state.
When the Instructor of the Angels, (معلم ملکوت Shaiṭān) was at the centre of beginning (just created), sawest thou not, what guidance his knowledge effected?
By the pride of knowledge, where reached the work of Shaiṭān, on whose neck fell the collar of God's curse?
Verily, after the time when the beginner (the traveller) hath by the favour of the Eternal acquired perfection and attained the stage of the end,—knowledge becometh (by reason of vanity) a veil between him and God.
Pride casting him by the neck becometh a tie between him and Shaiṭān.
Whether at the beginning or at the end, knowledge is the highest of degrees; but beware of its treachery.
Seest thou not that Muḥammad hath likened milk to knowledge.
As long as milk is in its own milkish state it is sweet and good.
O Friend! so long as they boil it not; cast not into it some thickened milk; and churn it not,—no butter is obtained.

Seize the tress of the one of moon face (the true Beloved), and utter not the tale;

For fortune and misfortune are the effects of Venus and of Saturn.

At no time, will they find him sensible:

For this reason, that Ḥāfiẓ is intoxicated with the cup of eternity without beginning.

If, in the middle of its boiling, a little thickened milk should fall, it becometh clear and the butter is lost.

Even so in the mystic state, knowledge is the source of guidance, and the navel of happiness. But, if in the state of tumult, a subtlety (thickened milk) of the truths of divine knowledge find access to their tumult,—it draweth the world from guidance to error, and keepeth it back from its true purpose.

One day, a great one of the order of Malāmatīs said:—

When the state is this and the greatest enemy of enemies is in ambush,—how long will the bulwark "of knowledge (the barrier between the seeker and the Sought) be seen, and licked as Yājūj?"

Again the hidden Murshid (God) appeared and said:—

"How hath it chanced that, leaving the right path, thou goest by the left path; and runnest (quickly) on thy head like tumblers."

The bulwark of knowledge is not the bulwark of Yājūj that is in need of licking, or of shattering.

God, glorious and great, opened not the door to the former people; but when the time came to this blessed community of Muslims, for them He opened to himself four doors and several windows.

The guards keep protected those windows; and allow none, save the special, to pass.

To all, are open the four doors:—

If any one, by the urgency of divine attraction, splitteth that fortress (of knowledge) and ruineth that house, the fortress guards seize and chastise him.

If so it be that, having mined, he hath entered within and become equal to the great ones of God (before he had become enveloped in favour)—the guards of the fortress bring him outside, chastise him, and so cas thim to lowness that, from the fortress, he issueth farsangs and enveloped in the wrath (of God).

If he be enveloped in God's favour and sit on the chief seat of God's court, none injureth him.

If, after being enveloped in God's favour, he be appointed to a work; and his proximity to God is increased from one to a hundred, that way of mining is his window, so that save to him they give access to none.

If by reason of his appointment, he acquireth honour, he can take with himself one or two persons.

Hence, notwithstanding such severities, it is unwise to withdraw one's self from the highway (of divine knowledge).

"He is a wise man, who regardeth the end."

For an account of the Malāmatis, see (pages 175—188) Brown's Darvishes.

3. Fortune from Venus; misfortune from Saturn.

9. Chūnīn signifies:—az īn sabab.

Notes to Ode 47.

(Couplet 3.)

In the expression—

العلم حجاب الله

the lām (in العلم) is the lāmu-l-ahd and the word meaneth "*the tree of knowledge;*" not the quality (possessed of perfection) of man, but one of the qualities of God.

In Paradise, is a tree whose name is شجرة العلم "the tree of knowledge," beneath whose branches are a hundred accursed ones (ابليس Iblīs) and a thousand sooth-sayers (بلعام bala'ām).

The tree beareth all kinds of delicacies and good victuals, whoever eateth thereof, knowledge of revelation is revealed to him so that he knoweth good from evil.

The propinquity of that tree and the eating of its fruit kept Ādam back from propinquity to God, and sowed in his nature, the seed of temptation.

For, before the creation of Ādam, Iblīs made that tree his abode; and was ever beneath it, with a hundred frauds, reading with angels.

God forbade Ādam propinquity to that tree; for He knew its nature to be the navel of temptation. Therefore they drove Iblīs and Ādam from nearness to God; and in farness from Him they remained ages.

Since Iblīs dwelt, ages on ages, beneath that tree, he wrote upon himself the mark of rejection and of execration.

By Iblīs's seduction, Ādam could not gaze (at that tree) with that degree of matureness (that belonged to Shaitān).

By God's grace, by the acceptance of penitence he became enveloped in grace.

Knowledge is of two kinds :—

(*a*) It is a veil, gross, thick, black, sullen, and dark, whereby captivity cometh to the heart, and wherein the soul remaineth not at ease.

Therefore, the soul desireth to rend it.

(*b*) It is a veil, pure, transparent, delicate, fascinating, wherein the soul hath luminosity and the heart delight.

Therefore, the soul desireth to be in accord with it.

respect to this (kind of) knowledge is, true——"knowledge is the veil of God."

Because when the sage traverseth the stages of knowledge and reacheth perfection no veil (save a thin transparent veil) remaineth between him and God; and whatever is outside of God becometh revealed to him.

Then, the sage desireth to put from before him this the veil, and to go unveiled.

In the Asmā,u-l-asrār, Sayid Muḥammad Gīsū Darāz, Head of the pious and master of mysteries, relateth of Shaikh Shiblī (*b.* 859, *d.* 946) :—

"Knowledge is information; information is denial (of God); knowledge is the veil of the Great God."

Knowledge is information whether it be the knowledge :—

i. of different kinds of hearing.

ii. „ „ seeing.

iii. „ God.

In the expression العلم حجاب الله possibly the lām of ilm is the 'lāmu-l-ahd, signifying the knowledge of truths and of speech.

When the sage of the knowledge of truth and of speech becometh exalted by the manifestations of God, and the (islām) precepts of knowledge of truths penetrate his heart, he falleth to verifying those precepts and is separated from the delight of evidences until that time passeth by and becometh the cause of his penitence.

This is the special quality of the knowledge of truth and of speech.

In it, is no entrance for grammar, logic, spirituality, and all other knowledges.

To the sage, at that stage, none speaketh of these knowledges.

Is knowledge a veil, or not?

Suppose two men, of one way, one thought, one stage, one state, one motion——to journey and to reach a stage where between God and them naught remaineth save a veil, fine and diaphanous.

One is a sage, who knoweth with certainty what is behind the veil, though he knoweth not its purpose. As Alī saith:—

"O one of luminous nature! thou art become a calamity to me."

The other is a common man who is careless of the subtleties of truth; and to whom reasoning and thought appear not.

Then, they keep the sage (who, by reasoning, hath acquired the knowledge of certainty); for they regard his advancing the (useless) acquisition of an acquisition (already gained).

They take forward the common man to inform him of what is behind the veil.

Then whatever appeareth, since it is contrary to the familiar, he understandeth not till God's grace calleth into his ear of sense.

When full knowledge of that neither seen nor heard appeareth to him, he issueth like the intoxicated and joyously drinketh the cup of existence full of wine, of witnesses, and points of unity

When the sage learneth the common man's state, he saith:—

"O luminosity of (my own) nature! thou art become a calamity to me."

and exclaimeth:—

"Knowledge is the evil (in man's path) to the Great God:

"Would that I had been a common man."

Muḥammad Muṣṭafā (the illiterate Prophet), without knowledge reached to where he reached——a lofty stage. Mūsā, with the quality of knowledge, gave four replies to one question from God. (Ḳurān xx. 18).

God said:—

O Mūsā! what is in thy right hand?

Mūsā replied:—

It is a stick, whereon I rest, wherewith I pull down the leaves of trees for my sheep. I have other uses for it.

Then God said:—

"Thou shalt never see me."

O Brother? beware of this talk; entertain not a vicious idea of the great 'Ulamā; regard not the sage less than the common man.

For the degree of knowledge is higher than the degree of being a Walī.

Who denieth not this preface, is of the men of guidance as Shaikh Farīdu-d-Dīn Attar saith in the Taẓkhiratu-l-avaliya.

What Shiblī said of knowledge is in respect of its beginning, not of its end.

There is no room for truth and falsehood together.

Truth is pure; falsehood consumeth its own chattels.

Although the sage is known (to God) and the common man, unknown——it is the work of God's favour; the rest is pretence.

Whom fate and destiny call, though he be asleep, they arouse: whom they call not, though he be at the door, they drive away as one driveth a fly.

When the favour of the Eternal becometh the hand seizer of the sage, Surosh (Jibrā,il) becometh the messenger of good news.

Fate and destiny——having adorned his heart's tablet with forms, conditions, and pictures of varied hue; and having arrayed his exterior with decorations,——wash him in the water of grace, seek for him excelling and blessing; and decorate his dignity and purity.

With the polish of kindness, they make his mind lustrous like the mirror; and decorate it with majesty, dignity, and purity, that on it, God's form may be glorified.

His knowledge is now confirmed knowledge, not acquired knowledge.

How is the common man the equal to the sage at this stage?

God is powerful in affairs; He doeth as he listeth; He is powerful and dear.

48, (58).

1. With fancy for (perpetual union with) Thee, what desire for wine (Love) is ours?
To the jar (the Murshid possessed of truths and of divine knowledge) say:——
"Take thy head (depart); for the jar-house is ruined."

(Even) if it be the wine of Paradise, spill it. For without the Friend (God),
Every draft of sweet water that thou givest is the very essence of torment.

Alas! The Heart-Ravisher hath departed; and in the weeping eye
The picturing of the fancy of a letter from Him is (only) the picture on water
(quick of decline; calamitous to the seeker).

---

1. Khayāl signifies:—
(*a*) a form beheld in sleep;
(*b*) perpetual union which is gained in the stage of non-existence; and whereto people of spirituality hasten.

Sharāb (wine) signifies:—
Love, the capital of people of Love.

Khum (jar) signifies:—
the Murshid, stuffed with truths and divine knowledge; and full of mysteries of Unity like the shell of the great pearl.

Ḥāfiẓ hinteth at the acquisition of the degree wherein the Traveller, passing out of Love, reacheth the perfection of non-existence wherein union (with God) appeareth.

For the stage of Love often occurreth on that account that Love is a guide between the seeker (the traveller) and the Sought (God).

When the guide (the Murshid) causeth the seeker to reach the Sought, the seeker hath no need of the guide. The seeker and the Sought are one.

Majnūn, the distraught Lover (721 A.D.) saith:—
"I am Laila; Lailā is myself;
"We are two souls in one body."

He doth not say:—
"We are one soul in two bodies."

That is—
This, verily, is (the body of) Majnūn, wherein disport the soul of Majnūn and the soul of Lailā.

3. Khayāl signifies:—
a form beheld in sleep.

Khiyāl signifies:—
a power of the powers of man.

The agent to تحریر بودن is خیال and between تحریر and خیال is iẓāfat.

نقش بر آب (picture on water) signifies:—
haste in decline, the cause of calamity to the seeker.

The second line may be:—
The fancy of a letter from Him is only the picturing of a picture on water.

O eye! be vigilant. For, one cannot be safe (on the couch of ignorance),
From this lasting torrent (of vicissitudes) that occurreth in the stage of sleep (this world).

5. The Beloved One (God) openly passeth, by thee; but
Keepeth seeing strangers. On that account, the Beloved is veil-bound.

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4. سيل (torrent) signifies:—
(*a*) rain-water collected that cometh from the desert;
(*b*) vicissitudes;
(*c*) flowing of tears;
منزل خواب (the stage of sleep) signifies:—
(*a*) the upspringing of the first (this) world;
(*b*) the eye.

5. Ma'shūka (a mistress) signifies:—
Maḥbūba, a beloved woman.
Here, occurreth a difficulty, whereat the soul and the heart of men of manners bite.
It is improper to make this attribute (of the feminine) to God.
Although His glory, in masculine and in feminine, is One; and both have place in His Court; yet, it is necessary to make for manners.
The attribute of feminine is not in the Sunnat, nor in the Ḳurān, nor in the books of Shaikhs possessed of heart. The attribute of the masculine is found in the Ḳurān and in the Ḥadīṣ of the Prophet.
Then to make the attribute of feminine to God, is an act that befitteth not the followers of the Sunnat and the Ḳurān.
To acquainted learned ones and to those of information face on the Path, it is not concealed that Ma'shūḳa signifies:—
The truth of God, whose glory momently is absolute.
Out of every name, He writeth another name; out of every quality, He bringeth forth another quality.
Thus:—

aḥadiyat	. Unity.
ṣamadiyat	. Eternity.
ḥaḳiḳat	. Truth.
rabūbiyat	. Providence.

From the events and the truths of the being (of the world), and of Godship, another truth momently displayeth splendour to the men of the Path, and draweth higher the holy Traveller.
The Beloved is evident to the eye of vision of seekers (travellers); but, since He beholdeth strangers, who wish to pluck a rose from this rose-bed, He hath cast a veil before Himself, and keepeth Himself concealed.

To this speech:—
"Thy jealousy left not a stranger in the world;
"Therefore, it became the essence of all things."
Many Ṣūfis and men of divine knowledge are assenters, and thereto incliners.
Now contrary to this speech is what is above illustrated.

Since the (ruddy) rose beheld the grace of sweet (latest beauty) on thy coloured cheek,
In envy's fire, through the heart's grief, it is immersed in rose-water.

In the corner of my brain, seek no place of counsel:
For this (brain-) cell is full of the hum of the harp and of the ribāb.

Thy Path! —what a Path it is, that from great awe,
The surrounding river (the ocean) of the sky is only a mirage.

Green are the valley and the plain. (O Friend!) come; let us not let go
The hand from the (pleasure of the) water-pool; for the world is all mirage (and naught else).

10. (O true Beloved!) In the banquet of the heart, a hundred candles (manifestations of God) kindled from Thy illumed face:
And this (is) strange, that (notwithstanding this), on Thy face, are hundred kinds of veils (prohibitors of sight).

To this, it may be said:—
The muḳallidān (imitators) are outside the question, for they are outside of the Muḥammadan Shara'.

In this Path are:—
ادنی adnā . . . the lowest.
اوسط ausāṭ . . . „ middle.
اعلی a'lā . . . „ highest.

The adnā are those who are beginners, on whom the Shara' prevaileth, from whom this kind of speech occurreth not; for they ever are seekers of the following of Shara'.

The ausāṭ are those who are in baizakh (purgatory) and middle of state, whose stage is also the preservation of their degrees.

The a'lā are those who have reached the highest stage; and whom, out of themselves, superiority of divine knowledge hath drawn.

If at the time of attraction or of (mystic) superiority something (unfit) issueth from them, they are excused. For, when again they come into the stage of recovering from ebriety, they ask for pardon.

The Sulṭān of Ārifs, Ra, is of those declaring the Unity of God, at the time of superiority of divine knowledge used to say:—

"Praise be to me! How great is my rank."

When he came into the stage of recovery from ebriety; and a servant revealed this matter, he used to ask for pardon, saying:—

'If I said:—
'" Praise be to me, how great is my Rank."
'I am a fire-worshipper. Thence, I cut the cord of fire-worshippers; and say:—
'No god, but God, the Powerful One.'

10. See Ode 4, couplet 2.

O candle (the true Beloved) heart-illuminating!
Without Thy face; heart-adorning, my heart is dancing on the fire like roast meat.

If Ḥāfiẓ be lover, or profligate, or glance-player,——what then?
In the time of youth, many a strange way is necessary.

49, (59).

1. Now that in the palm of the rose (the holy traveller), is the cup of pure wine (borrowed worldly existence),
In its praise, is the bulbul (the flattering Friend) with a hundred thousand tongues.

Seek the book of verse (truths and subtleties) and make way to the desert (choose solitude):
('Tis the time of justice.) What time is this for the College, and the argument of the Kashf-i-Kashshāf?

Pluck up thy attachments to the people: take note of the work (of solitude) from the Ānḳā (that liveth in solitude);
For, the clamour of those sitting in solitude is from Ḳāf to Ḳāf.

Yesterday, the Head of the College was intoxicated; and gave decision,
Saying:—"Wine is unlawful, but (is) better than the property of legacies (obtained by fraud)."

5. (O Slave!) no order is thine for the dregs (bad), or for the pure (good):
Drink happily; (be content):
For, whatever our Sāḳī (Fate and Destiny) did is the essence of grace (and source of justice).

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2. Saḥrā (desert) signifies:—
The world of Love, the cause of acquisition of love.

Kashf-i-Kashshāf (the explaining of the explainer) is:—
A commentary on the Ḳurān, in whose praise the tongue of learned and wise men is dumb. Its author was Jāru-l-lāh Zamakh-sharī (*b.* 1074, *d.* 1144); and its purchaser is the whole world. He is the leader of the people of the world; and forerunner of Commentators.

5. durd va sāf (the dregs or pure wine) signifies:—
(*a*) bad and good;
(*b*) toil and ease.

The explanation of the first line is:—
Since thou hast become a slave, scratch not thy heart by the revealing of bad and good, for which no order is thine.

The tale of claimants (outward worshippers) and the (mean) fancy of thy fellow-workers,
Resemble the tale of the gold-stitcher and the mat-weaver.

Ḥāfiẓ! silence: and these subtleties like (pure) red gold,
Keep. For the false coiner of the city is the Banker.

The description of bad and good is the work of 'ulamā (theologians), who are a guide to the outward man (the hypocrite), connection with whom, thou hast severed, and reached the desert of Love (see couplet 2).

Then be content and strain the heart's blood.

قدر (Fate) signifies:—
the decrees of God in a general sense.

قضا (Fate) signifies:—
the decrees of God in a general sense.

قدر (Destiny) signifies:—
the decrees of God specially applied.

قضا و قدر are associated together.

3. عنقا See Ode 4.

6. Mudda'iyān va ham kunān (claimants and fellow-workers) signifies:—
Outward worshippers who in gold-seeking are fellow-workers with the Lovers of God.
A gold-stitcher (of lofty spirit) and a mat-weaver (of mean spirit) lived together; and (from want of concordance) displayed animosity to each other.
Even so, companionship with them adorneth thee not, and leadeth thee from the Path.
God Most High hath severed thy connection with the stage of the outward worshipper (the mat-weaver) and drawn thee to the stage of Love (the gold-stitcher).

7. The false coiner may be the inferior Poet who tried to pass, as his own, the work of Ḥāfiẓ.

50, (57).

1. If Thou call to grace, an increase of grace it is,
If in wrath Thou drive away, our heart is pure (of complaint).

To make description of Thee in the book is not (in) the limit of possibility:
Why? For the description of Thee is beyond description's limit.

With love's eye, one can behold the face of our Beloved (God):
For the radiance of the form of lovely ones is from Ḳāf to Ḳāf.

From the (Ḳurān) page of the face of the Heart-possessor (God), read a verse of love:
For that is the explanation of the stages of the Kashf-i-Kashshāf.

5. O true Beloved, stone of heart! with us Thou art headstrong like the head uplifted cypress:
From the sides, what fountains (tears) there are that are on our face.

O Thou, to whom the wealth of Paradise is low (worthless) and to whom equal is none,
On account of these choice examples,——my soul is in اعراف (A'rāf between Heaven and Hell).

The enemy who desireth (and assumeth) the eloquence of Ḥāfiẓ in verse,——
Verily, it is the tale of the (lofty) Humā and the path of the (lowly) swallow.

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4. See Ode 49, couplet 2.

7. The swallow is called:—
Watwat, farashtak, khuttāf.
The swallow having boasted of excellences equal to those of the Humā,——the boast became a proverb in respect to one who verily is mean and yet regardeth himself lofty.
هما (Humā) signifies:—
A bird, auspicious of presence, happy of appearance, wherever it alighteth, prosperities of various kind occur through its arriving, and on whom its shadow falleth, he becometh king.
It descendeth at night, and snatcheth rotten bones from the desert.
Once upon a time, the swallow began to boast to the other birds of its possessing the excellences of the Humā; and made this Ode to its name. When the swallow reached not that stage of excellence,——the matter passed into a proverb.
Ḥāfiẓ had a beloved one, pleasant and much to be desired. One, in enmity with Ḥāfiẓ, also had a fancy for her; and painted her picture in his heart.
When he beheld the inclination of the beloved to Ḥāfiẓ on account of the grace of his verse and beauty of his speech he drew himself within the circle of poets.
On account of this, that beloved decreased a little her inclination for Ḥāfiẓ; and increased it for his enemy.
Ḥāfiẓ became acquainted with this matter and addressed to her this Ode.

51, (51).

1. To him that hath chosen solitude, of the spectacle—— is what need?
When the street of the Beloved is (at hand), of the desert—— is what need?

O Soul! By the need of God that is thine,
At last, a moment, ask, saying: "Ours—— is what need?"

We are the Lords of need, and (ours) is no tongue to question:
In the presence of the Merciful One (God), petitioning—— is what need?

If intention be Thine against our life,——there is no need of pretence:
When the chattels are Thine, of plunder,—— is what need?

5. The cup, world-displaying is the luminous mind of the Friend (God):
Then, of the revealing of my own necessity—— is what need?

Past is that time when I used to bear the burden of favour of the Sailor (the (Murshid):
When the jewel (of divine knowledge) appeared, of the Ocean (of Love) is what need?

---

6. Malāh (sailor) signifies;—
(*a*) the Murshid of love, who calleth the disciples to the path of God, and the forms of travellers (who are in the stage of the ship); and, urgeth their soul and breath to the shore of the Ocean of Love (for God).
(*b*) Love.

gawhar (jewel) signifies:—
(*a*) divine knowledge, in search of which the holy Traveller travelleth the Path; and endureth varied calamities. This is Love.
(*b*) Union with the Friend (God); and the cause (love) of acquisition of perfection.

Love is a cause that causeth the seeker to reach the Sought; and urgeth the Lover to the Beloved.

When the seeker reacheth the Sought (God), why is it necessary to ask the cause? When in the Ocean, no work remaineth, say to the sailor:—
"Urge thy ship to the dry land."

Passed is that time when between me and thee was a mediator, to whom I represented my state; and whose load I bore on my head.

Now that, by Thy endless favour, the rose-bud of my purpose hath blossomed, and the stage of presence (with God) appeared I hasten to the representing of my own state; and of myself seek His answer.

O beggar-lover! when the soul-giving lip of the Beloved
Knoweth thee, petitioning for an allowance — is what need?

O Sovereign of beauty! (by the need of Thee that is mine). For God's sake, I consumed.
At last ask, saying:—The beggar's,—— is what need?

O pretender! go: I have naught with thee:
Dear friends are present. Of enemies—— is what need?

10. Ḥāfiẓ! End thy verse: for skill itself becometh clear:
Disputation and contention with the pretender—— is what need?

Otherwise—

Passed is that time when, by love, I recommended myself to God; and praised, with a hundred praises, the mediator. Another time hath appeared whose source is joy.

When from the perfection of non-existence, Union with the Beloved (God) calleth me there is no need of love.

As to ceremonies due (from the disciple) to the Murshid, there are stages each of which, in the Murshid's presence, utters "Farewell."

Muḥammad saith:—

"At the time when I am with God, I hear neither those angels near to God, nor those prophets sent (to Earth) by God. Of all, I am careless."

Jibrā,il, who was Muḥammad's Murshid, had no access to him at that time when Muḥammad was with God.

52, (54).

1. The court of the garden (the world) is joy-giving (producing manifestations of Love's glories); and the society of friends (the soul and the body that intervene between the seeker and the Sought), pleasant;
Pleasant, be the time of the rose (the Murshid), whereby the time of wine-drinkers (lovers of God)—— is pleasant.

From the morning breeze, momently our soul's perfume—— is pleasant.
Yes, yes. The perfume of desire-possessing spirits—— is pleasant.

The rose (the Murshid), veil unlifted prepared to depart (to the next world):
O Bulbul (holy Traveller)! bewail; for the plaint of heart-wounded ones——
is pleasant.

To the night-singing bird, be the good news that, in Love's path,
To the Friend (God), the vigilant one, weeping at night (for sin)——
is pleasant.

5. From the tongue of the Lily, came to my ear this noble speech,
"In the old cloister (this world), the work of those light of burden——
is pleasant."

---

1. صحن بستان (garden-court) signifies:—
this world which is the field of the first (this) and the next world.
گل (rose) signifies:—
the Murshid who is the beloved, and the sought-after, of disciples.
مي خواران (wine-drinkers) signifies:—
(*a*) impostors in search of wine;
(*b*) happy disposition which for every one is the source of concord.
The world is a stage, whereby the seeker reacheth the manifestations of love; and tasteth the delight of union with the Beloved (God).
Although in non-existence (in the world of atoms, or loosening world), the soul was immersed in union (with God),—its worth, it found not; and in it (union), displayed no delight.
When it reached this (the binding) world; and tasted the bitterness of separation, the soul discovered the worth of union (with God), and towards it hasted. That result, is not, save by means of this world, which is the field for this acquisition of degrees of the first (this) and the last (next) world.
Then the world is joyous by means of the Murshid. Pleasant be the time of the Murshid, by whose means disciples have time pleasant!

3 Bulbul (nightingale) signifies:—
the holy traveller, who, from Love's attractions, is in perils.

In the world's market, is no happy-heartiness. If there be,
The way of profligacy and of happy-being of hypocrites—— is pleasant.

Ḥāfiẓ! Abandoning the world is the path of happy-heartiness:
So long as thou thinkest not that the circumstance of World-Possessors (Kings)—— is pleasant.

O holy Traveller! bewail; bring into weeping and wailing the wounded heart of the friend; for the plaint of heart-wounded ones is effective; and the weeping of fallen ones is the cause of cure.

Ḥāfiẓ wrote this Ode at the time of sickness of the Murshid and of his approaching death; and expressed regret at his own non-acquisition of the object.

53, (61).

1. O Lord! that candle (the beloved), night-illuminating (by her resplendent beauty), from the house—— of whom is?
Our soul hath consumed. Ask ye, saying:—"She, the beloved,——
of whom is?"

Now, the up-setter of my heart and of my religion, she is:
Let us see: she the fellow-sleeper——of whom is; the fellow-lodger——
of whom is:

The ruby-wine of her lip,—from my lip, far be it not!—
The wine of the soul——of whom is? The cup-giver of the cup——
of whom is?

For (to win) her, every one deviseth a great spell. Yet known it is not,—
Her tender heart, inclined to the tale (of Love)—— of whom is?

5. That ruby-wine (the beloved) that, though un-drunk, hath made me drunk and ruined:
The associate—of whom; and, the boon-companion; and the cup——
of whom is?

O Lord! that one, king-like, moon of face, Venus of forehead,
The inestimable pearl—of whom; and, the incomparable jewel——of whom is?

The Fortune of the society of that candle of happy ray,—
Again, for God's sake, ask ye saying:—"For the moth—— of whom is?"

(To the beloved), I said:—"Without thee, sigh (cometh) from the distraught heart of Ḥāfiẓ:"
Under the lip (covertly), laughing, she spake, saying:—"Ḥāfiẓ distraught——
of whom is?"

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1. In Love's beginning, Ḥāfiẓ wrote this Ode.

5. The ruby-wine may signify:—
Glories that, with complete beauty, come not into view.

54, (63).

1. Since the presentation of skill before the Beloved disrespect,—— is
The tongue, silent; yet, the mouth full (of eloquence) of Arabia—— is.

The Parī (the Beloved) concealed her face; and the Dīv (desires of Lust) engaged in the glance of beauty.

Through amazement, Reason consumed, saying:—"What Father of Wonders (that every fair one, for whom the concealing of the face is proper, maketh glance, and giveth herself airs) this—— is!"

The reason, ask not why the cherisher of the mean, became the sphere,
Whose design of giving, pretence without reason—— is.

Ḥasan from Baṣra, Bilāl from Ḥabsh, Ṣuḥaib from Damascus (arrived from distant parts, and embraced the Islām Faith):

(But) Abū Jahal of the dust of (glorious) Maka (rejected the Islām Faith).
What Father of Wonders this—— is.

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2. Dīv (demon) signifies:—
the desire of Lust that, ardent in worship of lust, is rejected at the court of God.

God saith:—
"Attached to God, hast thou ever seen him who is attached to Lust?"
Who is accepted of the court never goeth thither.

God saith:—
"Verily, who are my slaves, over them thou (Shaiṭan rejected of the court) shalt never rule."

From exceeding carelessness, the eye of man's vision is blinded; and man hath folded up God-seeing and God-worshipping; made the desire of Lust his God; and for it, prepared all his resolution.

Then that one, before whom the favour of the Eternal hath kept the lamp of guidance, and sowed the seed of happiness in his heart,——on seeing these deeds stitcheth his eye on the back of his foot (of shame); and consumeth in amazement and anger.

Notwithstanding the perfection of manifestations of God, the Accepter of thanks, what blindness have they chosen and what bad way,——in that, having abandoned God, they have kept the desire of Lust their God.

4. Ḥasan Basrī Khwaja (*b.* 642, *d.* 728) was a very pious Muslim, noted for self-mortification, fear of God, and devotion.

Bilāl (*d.* 641) was an African freed slave of Muḥammad, and the sweet-voiced crier who announced to the people when Muḥammad prayed.

Suḥaib (native of Mosul, educated at Constantinople) came to Maka, gained his freedom, embraced Islām; and in 622 A.D. abandoning his wealth fled with Muḥammad to Madāin. He is supposed to have furnished Muḥammad with scriptural knowledge. See the Ḳurān, xvi, 104.

Abū Jahal (*d.* 624) was an inveterate enemy of Muḥammad. See the Ḳurān, cxi.

5. In this parterre (the world), none plucked the rose without the thorn.
So the (glorious) lamp of Muṣṭafa (the soul) with the (horrid) flames of Abū Lahab (imperious Lust)—— is.

For half a barley-corn, I purchase not the arch of the monastery and of the inn (the place of worship of Ābids, outward worshippers; and of austerity of Zāhids, sitting in the prayer-niche):
Because for me, the tavern (the stage of love and of divine knowledge) is the palace; and the foot of the jar (the perfect Murshid, possessor of mysteries), the pavilion (the lofty building and impregnable shelter)—— is.

The beauty of the Daughter of the grape (love) is the light of our eye. Perchance,
In the veil of (white) glass (the perfect Murshid), and in the screen of the (red) grape (the perfect Murshid), it—— is.

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5. Abū Lahab (*d.* 624) was Muḥammad's uncle and one of his bitterest enemies. See the Kurān P. disc. 76, cxi. 1.

6. Khānakāh va ribāṭ (the monastery and the inn) signifies:—
a place wherein people of religion (shara') are distraught.

Muṣṭāba (tavern) signifies:—
(*a*) The place of travellers, and the sleeping place of wretched ones;
(*b*) The stage of love, the resting-place of people of love.

ṭanab (tent) signifies:—
a lofty building and impregnable shelter.

7. dukhtar-i-raz (the daughter of the grape) signifies:—
Love.

jamāl-i-dukhtar-i-raz (the beauty of the daughter of the grape) signifies:—
the grace whence love springeth; and poureth the splendour of manifestations upon the holy traveller. Then love is concealed in the screen of the heart and collected within it; and its fruit is the manifestations of glories; and its treasury, the Friend (God).

Zujāj (glass) and 'anab (grape) each signifies:—
(*a*) the perfect Murshid, the comprehender of the circumstances of the stages and of the settings;
(*b*) the heart of the holy traveller that like glass is in the accidents of perils.

The explanations are:—
(*a*) When, by the Friend's grace, the eye of my vision opened; and my heart with the beauty of love (the daughter of the grape) displayed such fascination that the beauty of love (that dwelleth in the heart of the perfect Murshid) appeared.
Perchance it (the beauty of love) is the light of our eye for which the eye of my vision is seeing.
(*b*) The manifestations of glories (that cast to the desert the screen for my heart's interior) made me so distraught that thou mayst say they (the manifestations) are the light of my eye.
For, if one moment they (the manifestations) be not, the luminous world becometh dark to me.

Now seek a remedy for thy pain in that ruby exhilarating draught,
Which in the crystal goglet, and the glass of Ḥalb (Aleppo)—— is.

O Sir! a thousand reasons and manners, I had:
Now, that I am intoxicated and ruined, (this my state, due to the) invitation of one void of manners—— is.

10. Bring wine; for, as (is the way of) Ḥāfiẓ, the asking God for aid always
In weeping in the morning-time, and in supplication at midnight—— is.

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8. صراحي چيني و شيشه حلبي (the crystal goglet and glass of "Ḥalb") signifies:—
Men of spirituality and divine Ārifs, who have made themselves pure of the dross of blameable natures and of bestial qualities; and adorned themselves with inward purity.

The explanation is:—
When through God, love took me, and dwelt within me,——it is proper that I should not run to every remedy, in every direction; but should seek my remedy from the exhilarating draft that is with men of spirituality and with divine Ārifs.

I hold excused outward worshippers; and to them incline not. For I have no help of remedy seeking; and from them, my pain is not remedied.

For these are the physicians of the brute not of man.

Who is in the stage of brutality seeketh his remedy from the physician of the brute.

Who is in the stage of spirituality and of humanity seeketh his remedy from men of spirituality and of humanity.

For the ruby exhilarating draught, see p. 73.

55. (52).

1. More pleasant than the pleasure (the manifestations of glories of the Absolute One, God) and the enjoyment of the garden and the spring (the world, adorned with trees and flowers)—— is what?
Where is the Sāḳī (the Murshid)? Say:—"The cause of our waiting——
is what?"

Every pleasant moment that appeareth, reckon plunder;
Delay is to none. For the end of work—— is what?

The fetter of life is bound by a single hair: keep sense:
Be thy own grief-devourer. Time's grief—— is what?

The meaning of the Water-of-Life and the garden of Iram (Paradise),——
Save the bank of the rivulet and the wine (of love, the cause of eternal life) pleasant-tasting—— is what?

5. The austere one (the Ābid, or the Zāhid)—and the intoxicated one (the profligate)——both are of one family:
To whose glance, shall we give our heart? choice—— is what?

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4. The garden of Ḳram. See the Ḳurān, P. Disc: 20, 21*; to xxxviii; Ouseley's Persian Collections, Vol. iii, No. I, p. 32.

Of this garden, God said:—
"Iram is possessed of pillars like to which nothing was made in cities."
The water of life is found in the Ẓulmāt (the Land of Darkness). See Wilberforce Clarke's translation (out of the Persian) of the Sikandar Nāma-i-Niẓāmī, cantos 68—70.
This couplet is the confirmer of couplet 1.

5. The ābid is in the garment of explanation of Love for God.

Mast (intoxicated one) signifies:—
A profligate who, outwardly and inwardly, hath life in love like one intoxicated.
The Zāhid, the 'Ābid, the lover and the profligate, all are seekers of God, the absolute existence.
We are the seekers of whom? We scratch the heart of whom? We come to whom? We choose whom?
Ḥāfiẓ wrote this Ode at the beginning of state (ḥāl) when perturbation appeared to him.
Now perturbation occurreth at the beginning (bidāyat) and at the end (nihāyat).

Men of discernment say:—
"Those that are near (God) have more perturbation."

The secret within the screen, what knoweth the silent sky?
O pretender (philosopher)! thy contention with the screen-holder (the revolving sky)—— is what?

If the esteeming rightly (in pardon) the forgetfulness and the negligence of the slave——be not His; (and every one hath a stage for minute enquiry),
The meaning of the Omnipotent's pardon and mercy—— is what?

The Zāhid desired the wine of Kauṣar; and Ḥāfiẓ, the cup (of love):
Let us see between these two, the choice of the Omnipotent—— is what?

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6. Parda-dār signifies:—
The revolving sky.
O claimant! what power attachest thou to the sky that it is fate and destiny, whose order before it (the sky) is vile.
What rank is the sky's that, into hidden mysteries and into God's order, it entereth; and displayeth the key of the casket of mysteries?
O claimant! thy contention with the sky is what? What is the rank of the sky, whereto thou assignest good and bad; and wherewith thou comest into opposition, saying:—
O sky? thou didst so and so; and broughtest not forth my desire.

8. That is:
Whether God will prefer the Zāhid or Ḥāfiẓ.
Mudda'ī signifies:—
Philosopher, whose sun of the stages is Revelation.

56, (53).

1. From the city, my moon (the beloved) went this week; to my eye (by reason of pain of separation) a year it——. is:
The state of separation what knowest thou — how difficult the state is?

From the grace of her cheek, in her cheek, the pupil of my eye
Beheld its own reflection; and imagined that (on the Beloved's cheek) a musky (dark) mole it—— is.

Milk (so youthful is my beloved) yet droppeth from her lip like sugar,
Although, in glancing, her every eyelash a slaughterer—— is.

O thou that art in the city the pointing-stock for generosity,—
Alas! in the work of (caring for) strangers, wonderful thy negligence—— is.

5. After this, no doubt is mine in respect of (the existence of) the incomparable jewel;
For, on that point, thy mouth (by its exceeding smallness and freshness) a sweet proof—— is.

Glad tidings, they (Fate and Destiny; or a party of lovers of God) gave that thou wilt pass by us——(may God's grace be thy companion!)——
Change not thy good resolve; for a happy omen it—— is.

By what art, doth the mountain of grief of separation draw
Shattered Ḥāfiẓ, who, through the weeping of his body, like a reed—— is.

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5. جوهر فرد signifies:—
a jewel which, on account of its exceeding smallness, cannot be divided.
Muslim sages have denied that such a jewel existeth.

7. That is:—
Like the fibre that, at the time of mending a reed-pen, cometh forth from the reed.

57. (60).

1. Though wine (love) is joy exciting! and the breeze (the Murshid) rose-enslaving,
(Openly) drink not wine (of love) to the sound of the harp (the holy traveller's utterances of love's mysteries). For hold the Muḥtasib (the law of Muḥammad)—— is.

If to thy grasp fall a flagon (ecstasy and rapture) and a Companion (the true Beloved),
Drink with reason; for the season, fraught with calamity—— is.

---

1. باد (breeze) signifies:
The Murshid, the causes of decoration and of purity of the disciple's heart.

بانگ چنگ (the harp sound) signifies:—
The spreading of love's mysteries, which is the essence of peril.

Though Love giveth delight, and the Murshid, in the explanation of divine knowledge and of truths, is as swift as rakhsh (Rustam's steed), and is the cause of complete delight,——— yet, secretly, drink the cup of love and spread not its mysteries, lest the concealers of mysteries call thee atheist and infidel.

"Who is led by God, none can mislead:
"Who is misled, none can guide aright."

صراحي (flagon, goglet) signifies:—
(*a*) ecstasy and intoxication;
(*b*) the heart of the holy traveller.

حريف (companion) signifies:—
(*a*) the true Beloved;
(*b*) the Murshid.

If, from union with the true Beloved, ecstasy and intoxication occur, strive with reason and sense; and fear time's tumult. For, contrary to the shara, nothing appeareth.

Again:—
If the splendour of love appear from thy heart, and the perfect Murshid, who may have attained the stage of direction, fall to thy hand,—practise love with knowledge and wisdom; come not with feeble rein upon the travelling of His Path; and strive in the concealing of the mysteries of Love.

For, the time is tumultuous; and the gibbet of the followers of Manṣūr Ḥallāj is fierce. God forbid that one of the mysteries of love should—in the way of such a triumphant and happy one (Manṣūr Ḥallāj)—be revealed to thee.

Before him, the holy traveller hath many stages, in search of which he is heart-wounded; and, as a beginner, in joining the Friend (God) is, in the opinion of those possessed of perfection benefited.

(O holy Traveller!) Conceal the cup (of thy existence) in the sleeve of the tattered garment (of the شرع);
For, like the wine-flagon's (ruddy) eye, time is blood-shedding.

With the colour of wine (some of the mysteries and stages of love), we cleanse the religious garments (the existence of the holy traveller) with (penitential) tears:
For, the season of austerity, and the time of piety it—— is.

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3. مرقع (patched garment) signifies:—
   (*a*) the garment of the Ṣūfis which they call Ẓhinda.
   (*b*) the Muḥammadan Law, shará شرع
   (*c*) patience and endurance.

پیاله (cup) signifies:—
   (*a*) the existence of the holy traveller, whom like a cup the Murshid bringeth into revolution about him;
   (*b*) the mysteries of love.

O Lover! conceal thy love in the garment of patience; divulge naught lest the punishment of the shará fall upon thee.

O holy Traveller! conceal thyself in the garment of the shará; divulge not the mysteries of love. For the people of the time are bloody.

So be, that thy exterior may be the putter on of the garment of the shará; and thy interior the taster of the taste of the Eternal.

That is:—
There issueth from thee something (word or deed) that befitteth not the shará. For the people of time shed blood like the flagon's eye (of red wine hue); and the concealers of mysteries are in strife and pass none by them lest he should bring into revelation the mystery of love.

4. باده (wine) signifies:—
   (*a*) Love that is the source of joy to people of love.
   (*b*) Sensual delights.

رنگ باده (the colour of wine) signifies:—
The signs of love; the appearing of some of the mysteries and stages.

خرقه (religious garment) signifies:—
The existence of the holy traveller, whose travelling in love is with knowledge.

The explanations are:—
   (*a*) For divulging love's mysteries, that involuntarily were revealed by us; that tinged the colour of the religious garment of our existence; and that drew us into the world's suspicion,—we wash that religious garment of existence with penitential tears; and seek for ourselves escape from that suspicion.
   It is the season of austerity; strive not with the shará (herein such revealing is unlawful)—for time is subjected to the shará.
   (*b*) From the colour of sensual delights (wherewith we have nurtured the elemental existence and made it red and white, and wherein we have passed a long life); and from outward worshippers—we have withdrawn ourselves, and rested among inward worshippers; and we wash that ruddy existence with penitential tears.

Bringing lust into austerity, we make it powerless; making non-existent the picture of the exterior, we engage in the painting and the repairing of the interior.

For it is the season of austerity, not of strife (against God's commands).

5. The up-lifted sky! Is it not the sieve blood-splattering,
Whose scattering, the head of Kisrạ and the crown of Parvīz—— is?

From the revolution of the inverted sphere, seek no sweet pleasure.
For all mixed with dregs the pure (substance) of this head of the wine jar——is.

O Ḥāfiẓ! (with thy sweet verse), thou hast captivated 'Irāḳ and Fārs.
Come. For the turn (of capture) of Baghdād, and the time of Tabrīz—— is.

---

5. Khusran Parvīz (*d.* 628) was a Sassanian King of Persia.
Kisrạ signifies:—
Cyrus; a title of the Sassanian Kings.

7. 'Irāḳ, Fārs, Baghdād, and Tabrīz are:—
(*a*) names of territories and cities;
(*b*) „ „ musical modes.

When this Ode was written, the laws against wine-drinking were severely enforced.
To the illusory Ka'ba, travellers by land proceed:—
by Fārs.
„ 'Irāḳ.
„ Tabrīz.
„ Baghdād.
and, finally, by the desert.
For verse-sake, 'Irāḳ is placed first.
As for verse, are stages and modes,—so for travellers to the true Ka'ba are four stages.
i. قرب نوافل approach to spontaneous acts of devotion, not prescribed by the religious law.
ii. قرب فرايض approach to divine precepts.
iii. الجمع بينهما the sum of both.
iv. التحقيق و التميز بين مراتب الالهيه من الخلقيه من الحقيقه و الجليه
the verifying and discriminating between God and the degrees of God and of His creatures, in truth and in appearance.
In front is the terrible desert, wherein save terror-naught hath power.
O Seeker, in knowledge of it, stand firm.
Shaikh Muhi-u,-d-Dīn ibn Arabī (*b.* 1166, *d.* 1238) in his Fuṣūṣu-l-Ḥikam saith:—
The stages are:—
i. شريعت the religious Muslim law.
ii. طريقت „ Path.
iii. حقيقت „ Truth.
iv. معرفت „ Divine knowledge.
As appeareth to the Lords of شرع; and in front is the desert of حق الحقيقت the truth of truth, which is limitless.
O Ḥāfiẓ! since thou hast turned into the Path of Love; and travelled some of the stages and degrees, sit not at rest; for long is the Path, and endless are the stages.
Come, so that with thee I may travel the other stages in front; and reach to my desire.
For the traveller of the Path, so long as he attaineth not his object, resteth not save through necessity, which, resting, is the strengthener and aider of the Path.
When Nādir Shāh was at war with Afghānistān, he made a pilgrimage to the tomb of Ḥāfiẓ; and cast an omen (fāl) by the Dīvān.
The couplet that appeared was this couplet 7.
Accordingly he attacked Baghdād and Tabrīz, and rescued them from the Turks.

58, (62).

1. O (distraught) bulbul (illusory lover)! bewail if, the desire of being a lover with me, thine—— is.
For, we two are, weeping lovers; and our work, weeping—— is.

In that land (the holy traveller's abode) where bloweth the fragrant breeze from the (true) Beloved's tress (divine attraction),
For boasting of the (fragrant) musk-pods of Tātār, what room—— is.

Bring the wine (of love), wherewith we may becolour the garment of hypocrisy (borrowed, illusory, centreless existence);
For, we are intoxicated with the cup of pride; and (with us only) the name of sensibleness—— is.

Who have closed the doors of repentance? Now arise.
For, at the time of the rose, repentance on the part of a Lover useless—— is.

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1. زمین (land) signifies:—
the traveller's abode, created from the element of dust.
طرہ (fore-lock; turban fringe) signifies:—
divine attractions.
Ḥāfiẓ hints at the acquisition of that stage wherein the holy traveller's existence exhaleth musk. Thus Muḥammad obtained the name of نسیم, "the fragrant breeze."

3. Bring wine of love, wherewith we may becolour (may exchange) this centreless, borrowed existence for non-existence, wherefrom that may come to hand that is fit for everlasting existence.
"When the Possible scattered the dust of Possibility,
"Save the necessarily existent one (God), naught remained."

4. گل (rose) signifies:—
(*a*) the Murshid of men of love, whose heart hath expanded like the rose-bud, and concealed the meaning of love;
(*b*) the spring of life and the youth of the holy traveller whose weakness and powerlessness are destruction.
The doors of repentance, they have not closed, nor wounded hearts with these wounds.
Now, practise love-play and other work. For to desist from being a Lover when thou causest thyself to reach the Murshid, or at the time of spring or of youth is sinfulness. At this time, repenteth that one who is void of knowledge.
Without Love's favour, the Lover's heart is not inflamed; natures, bad and worthless, become not consumed; and laudable natures take not up their abode; and God accepteth him not, either as a lover, or as a beloved.
For the glory of qualities is superior to the glory of essence (ẓāt); and the glory of qualities is limited to the imitation of good natures (the indwelling of laudable qualities and the graces of good natures). Verily, it is Love which is the cause of union with God and the discovery of the Absolute Existence (God). From it, it is not proper to tarry and to draw one's self to the mean ones.
Verily, this is Love, the cause of acquisition of lofty degrees and of greatest discovery.

5. To devise the fancy for Thy tress is not the work of immature ones:
To go beneath the (suspended) chain (of death), the way of a bold one—— is.

Wherefrom love ariseth, is a hidden subtlety,
Whose name neither the ruby lip, nor the auburn hair—— is.

The person's beauty is not the eye, nor the tress, nor the cheek, nor the mole;
In this matter many a thousand subtlety, heart-possessing—— is.

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5. زلف (tress) signifies:—
(*a*) the attraction of the divine grace and drawings of endless divine bounty;
(*b*) the hidden divine essence; the upspringing of the world which is the stage for knowing the first (this) and the last (the next) world.
عیار (a knave) signifies:—
a bold one who at night prowleth; and whose foot trembleth not with fear.
"chain" signifies:—
the chain wherewith, in the slaughter-place, they hang thieves; and so spill their blood.
The explanations are:—
(*a*) To devise the idea of the attraction of Thy grace is not the work of a low one; and the endurance of its vicissitudes is not in the power of every one of bad end.
For it is a suspended chain beneath which is the blood of hundreds of thousands.
Who is fearless of himself being slain; and in life-play is quick and alert,——his work it is; it is not the work of one brainless, full of skin.
(*b*) To devise the idea of the world's creation; and to weigh one's self in the balance of justice, to consider it the field of the last (next) world; to take from it pleasure,——is not the work of immature ones.
O Seeker! O Father of Lust! desist from its search. For, it is a suspended chain; and below it is spilled the blood of hundreds of thousands. To go beneath the chain is the work of a bold one, whose centre is in endurance of adversities.

6. لطیفه (subtlety) signifies:—
a subtle matter, difficult to discern; and, when discerned, causeth a pleasant time to the finder.
In lovers' heart, is a hidden subtlety and concealed mystery, whereby love becometh revealed and the lover distraught——not by the beauty of beloved ones, nor by their mole and tricked line.
For Love is at the stage of fire; the enkindling fuel is that tress, lip, mole, and tricked line of heart-ravishers; and the fuel is the cause of kindling and of burning of the fire.

7. چشم و زلف و عارض (the eye, tress, and cheek) signifies:—
The arraying of the exterior; the displaying of austerity; and the revealing of chastity.
نکته (point) signifies:—
something born of thought befitting beauty and goodness.
دلداری (heart-possessing) signifies:—
the observance of manners in the presence of the Maulā, and the preservation of degrees in the first (this) and the last (next) world.
The beauty of the Beloved's eye verily is not the eye, the tress, the cheek, and the mole (which are the cause of increase of beauty). Nay, they are very different things which for beauty-increase, are necessary. But the Beloved is at a stage, whereat He can stand equal to a thousand. When I bring my thought to diving in the sea of truth, such jewels of meanings I bring up that the goodness of the Holy Traveller consisteth not of the arraying of the exterior, the displaying of austerity, and the revealing of chastity.
Many are the degrees, the observance of which are necessary.
O seeker! desist not from preserving them for the path of vision save this is naught.

For half a barleycorn Ḳalandars of the Path purchase not,
The satin coat (of worldly rank) of that one who void of skill (and spirituality) ——— is.

To Thy threshold (the sky of joyousness), one can reach only with difficulty. Yes:
With difficulty, the ascent to the sky of joyousness—— is.

10. In the morning, in a dream, I beheld the glance of union with Him:
Oh excellent! when the stage of sleeping better than the (stage of) waking—— is.

To an exceeding degree, reached the tyranny of the Friend: and, I fear
That the end of His tyranny, the beginning of His flight—— is.

Ḥāfiẓ! vex not His heart with weeping, and conclude:
For, in little injurng, everlasting safety—— is.

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8. قلندران (Ḳalandars) signifies:—
those without attachment and saved of truth.
قبا (coat) signifies:—
The rank and dignity of the world which is the source of desire and lust.
That one who in the arraying of his exterior hath engaged, and in truth engaged not; who hath surrendered the sweetness of the knowledge of God; who is void of skill and spirituality and intent only upon rank and dignity,——the degrees of such a one, the Ḳalandars of the Path purchase not for half a barleycorn.
Ḳalandar Yusūf (a native of Andalusia, Spain) founded the order of Ḳalandars. For a long time, he was a disciple of Ḥājī Baktāsh (1361 A.D.); but, being dismissed from the order, on account of his arrogance, he established an order of Darvishes with the obligation of perpetually travelling about, and of entertaining an eternal hatred against the Baktāshīs and the Maulavīs.
The title Ḳalandar, which he assumed and which, afterwards, he gave to his disciples, signifies "*pure gold*" in allusion to their purity of heart, to their spirituality of soul, and to their exemption from all worldly contamination.
The Ḳalandar liveth on alms, travelleth shoeless, and practiseth severest austerities (to merit Heaven's favour): the title is given to all Darvishes distinguished by their brethren for acts of supererogation, for revelation, and for supernatural grace.
From among the Ḳalandars have sprung fanatics, assassins, and Mahdis.
See Ode 36, c. 1.

59, (64).

1. O Zāhid, pure of nature! censure not the profligates;
For, against thee, they will not record another's crime.

If I be good (I am for myself), or if I be bad (I am for myself). Go thou: be thyself (about thy work):
In the end, every one reapeth that work that (at this time) he sowed.

Of the former kindness (established) in eternity without beginning,——make me not hopeless:
What knowest thou,——behind the screen who is good, who is bad?

Every one, whether sensible (sober) or insensible, is the seeker of the (true) Beloved:
Every place, whether the masjid (of Islām) or the church (of the Kāfir), is the house of love.

5. From the cell of piety,——not only I fell out:
My father (Ādam) also let go from his hand Paradise of Eternity without end.

(Together are)——my head of submission and the brick of the Tavern-door:
If the complainant understand not this speech, say:—Thy head and brick (beat together).

Pleasant is the garden of Paradise: but beware,
That thou reckon plunder——the shade of the willow, and the border of the field.

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4. This couplet hints at a stage of the stages of Love wherein, when the holy traveller arriveth, absolute effacement is his.
In all places, from all persons, the manifestations of the true Beloved. (God) cometh into his vision; and, out of every act, the true Agent (God) appeareth to him.
In a discussion (*Nineteenth Century*, April-June, 1881) on agnosticism in which Professor Huxley, the Bishop of Peterborough, and Dr. Wace took part,——it was stated that the priests of the Church of England call him an infidel who believeth not what they believe.
The priests of Islām call him Kāfir (infidel), who believeth not what they believe.
This being so, who is an infidel?

7. Although the garden of paradise hath grace, and in comparison with itself reckoneth no other stage,——yet certainly reckon as plunder the life of the world.
For, it is the stage of purpose, and the cause of propinquity, to Him that is without decline (the Eternal).
In this sense Ābdu-l-lāh Ansarī saith:—
"O Ansarī! The world is a dust-heap, whereon wise men sow; it is not a place wherein ignorant men wander."
The Cream of the Moderns, Beloved of Hearts of the people of Dignity,——Shāh Abū-l-ma'nī

Rely not on thy work. For, in that day of Eternity without beginning,
What knowest thou——what creation's pen hath recorded against thy name?

If thy disposition be all this,——O excellent, thy good disposition!
And, if thy nature be all this,——O excellent, thy good nature!

10. O Ḥāfiẓ! If, on the day of death, thou bring a cup (of Love).
Immediately, they will take thee from the street of the tavern to Paradise.

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in the Muḳadama-i-Sulūk-i-Maʾānī saith:—
"O distraught one! What is the world? It is the illusory, truth-displaying. It is not the truth, illusory-displaying."

9. If thy disposition be all this that thou desirest the life of the world for the reason that it is the cause of Union with the Eternal,——O excellent thy good disposition.
If thy nature be all this that thou desirest the life of the world for the reason mentioned above ——O excellent thy good nature apart from evil!

Sirisht signifies:—
the creation and disposition of the recogniser of good, the source of truth.

60, (112).

1. Now, that the fragrant breeze of Paradise bloweth from the rose garden.
(Together are)——I and the wine, joy-giving and the Beloved, of the nature of Ḥūr.

To-day, why boasteth not the beggar——of empire?
For his (lofty) pavilion is the Cloud's shade; and his banquet place, the field's (wide) border.

The sward (the Murshid) uttereth the tale (of glories) of the (spring month) Urdi bihisht:
No Ārif is he, who purchased a loan (the hope of to-morrow); and let go cash (divine glories here).

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1. Observe that:—
Rūs is the plural of Rūsī,
Rūm „ Rūmī,
Hind „ Hindī,
Turk „ Turkī,
Jinn „ Jinnī,
Ḥūr „ Ḥūrī.
Consequently, it is improper to say:—
Jinns (genii).
Huris (Houries).

3. چمن (sward) signifies:—
the Murshid, whose existence is a sward of divine truths; and a garden of endless divine knowledge.

اردي بهشت (Urdī bihisht) signifies:—
a spring month, wherein mountain and plain become a tulip bed; and the garden and the sward, a rose-bed.

The Murshid saith:—
the revealing of God is everywhere; thy existence is the veil-shower aṡ (in Ode 308, couplet 9) Ḥāfiẓ saith:—
In this sense, Shaikh Ḥasīn Manṣūr Ḥallāj (*d.* 919) speaketh; uplifteth the mantle of carelessness from the eye and displayeth the path to Unity.
"Be traceless of all name and trace
"That thou mayest clearly behold the face of the Beloved (God)
"Every jewel (man's existence) is for the concealing of '*we and I*':
"Intoxicated it (man's existence) became with the wine of union with the Beloved."
Then, wise is not he, who passeth from the view of cash, and falleth into the view of loan.
'Ārifs have the glory of God here; and the Companions of the Exterior have the hope of to-morrow.
O wise man? Come out from the hope of to-morrow; let not go from thy hand the saddle-strap of the companions of glories.
For whoever, in hope of to-morrow, gave from the hand present glories, hath fallen from being present with God to being absent from God.
The Murshid speaketh of the visions of glories; and of them giveth news to the disciples.

With wine (of divine love) make (prosperous) the fabric of the heart. For this evil world
Is bent on that it may make a brick of our dust (in the grave).

5. From the enemy (this world), seek not fidelity. For, a feeble ray it giveth not,
When thou kindlest the candle of the cloister (of the Muslim) from the lamp of the church (of the Kāfir).

Then he is not wise, who passeth by present glories, and falleth into the promise of to-morrow.
It is necessary to move; and, falling and rising (struggling), to reach the Friend (God).
"When veil-less, Thy beauty is manifest to-day,
"In astonishment, I am. For what is the promise of to-morrow?"

4. For God Most High liveth; all else perisheth.

5. دشمن (enemy) signifies:—
The world and its people. Flee from the friendship of these; for this is very good for thee.
صومعه (monastery) signifies:—
The worship-place of Islām. But, verily it is the worship-place of Zāhids, of Ābids, and of Christians.
Here, since it is opposed to kunisht (church); and poetry hath usually given the usage of it—— the meaning is the worship-place of Islām.
کنشت (church) signifies:—
the worship-place of Kuffār (infidels) possessed of torment.
Seek not fidelity from the world and its people; turn not towards the world; be not proud of its fortune; scratch not thy heart from love for it.
For, in the state of divine knowledge, to incline to it; and, having abandoned the Friend, to be with it, is to kindle the candle of the worship-place of Islām with the lamp of the worship-place of Infidels; and therefore to gather grief.
To the luminous mind of the companions of intelligence and to the Lords of the Path it is not concealed that this couplet resembleth many speeches that came from Muḥammad, the Chief of the World, and of the Sons of Ādam:—
"Abstain ye from the pleasures of the hot-bath, the dust-heap, and the green of its vegetation (Khaẓrā, u-d-daman)."
I give ten explanations of the phrase خضرأ الدمن Khaẓrā, u-d-daman:—
(*a*) a beautiful woman who may have come into existence from unworthy origin and bad stock like the vegetation of the dust-heap.
Though she is in appearance good; and in form pleasing, she inclineth to her own bad stock and bringeth forth unfit children.
"From the bad stock, how is produced the pleasant nature?
"The snake's form, behold; its nature, know."
(*b*) The world. Although the world and its decoration presenteth beauty, yet being centreless it standeth not through slackness of root-stem.
"The world's produce,——old to new;—
"Since it is a passer-away is not worth a barleycorn."
(*c*) Hypocrisy arising from the wickedness of lust, and the shamelessness of imposture.
Though, apparently, like the vegetation of the dust-heap, it displayeth decoration,—— verily it produceth the poison of the slaughterer.
"Regard not the enemy sweet and soft:"
"In the pleasant sweetmeat, verily is poison."

(O Zāhid!) For recorded (open) blackness (of sin), reproach not me intoxicated:
Who knoweth what Fate (in Eternity without beginning) hath written on his (fore-) head?

From the bier of Ḥāfiẓ, keep not back thy foot:
For though he be immersed in sin, he goeth to paradise.

(*d*) Unlawful wealth (obtained from the oppressed and the orphan).
Though, apparently, like the vegetation of the dust-heap, it is pleasant, yet, coming from a vile source, it is hateful to men of spirituality.
"The pollution of unlawful wealth in thy belly
"Giveth all deeds to the wind (of destruction)."

(*e*) The counsel of a fool.
Though, apparently, like the vegetation of the dust-heap it is pleasant, yet it inclineth to vileness.
"The wise enemy, who is in pursuit of one's life,
"Better than the friend who is foolish."

(*f*) The gift of a vile one; or the kindness of a worthless one.
This, like the vegetation of the dust-heap, is produced out of place. Its end inclineth to ——"who and when."
"The hopeless one is better for the reason that God giveth hope from no-place."

(*g*) The piety of hypocrisy and of austerity.
Though, like the dust-heap, it displayeth beauty, therefrom cometh evil-upspringing:
"Counsel with a hyprocrite hath no superiority;
"For the vegetation of the dust-heap hath no permanency."

(*h*) Alchemy.
Though like the vegetation of the dust-heap, it appeareth pleasant,—yet it giveth naught save infirmness and speciousness.
"Towards the Alchemists, haste not:
"All Alchemy is false; all alchemists are liars.

(*i*) Magic.
Since it hath no stock, it remaineth not long and befitteth not heart-straitedness.
"If a magician attain rank,
"Know this that he is Ṣu'bān, the Magician."

(*k*) One who is possessed of unusual power in miracle.
When he worketh a piece of magic, he thinketh it good like the vegetation on the dust-heap.
But since it is not of the source of truth, people of truth approve it not.
Words like philosophy, subtleties of divine knowledge (which issue from the magic-explaining tongue of men of God) are from the boundless divine treasure that is buried beneath God's throne.
Its rank was found by the jewel-scattering tongue of Muḥammad; it shone like the sun from the glory of the glory of the most noble of created beings (Muḥammad), and it hasted to the fortune of Muslims.

7. When Ḥāfiẓ departed from this world, none, on account of his apparent sinfulness, approached his bier.
A person, casting an omen (fāl), opened the Dīvān; and beheld this verse.
All gathered together, and uttered prayers for him.

61, (94).

1. O Zāhid! Go: and invite me not towards Paradise:
For, in eternity without beginning, God created me not of the people of Paradise.

A grain of the harvest of existence, cannot take up,
Whoever in the street of effacement (that outside God) sowed not a grain in the path of God.

(Together are)—Thou and the rosary and the prayer-mat, and the path of austerity, and of chastity.
(Together are)—I and the tavern (the stage of love and of divine excellence) and the bell, and the path of the cell, and of the place of worship (the world of Omnipotence; or highest heaven).

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3. مصلي (a place of prayer) signifies:—
an' id-gāh in any city, especially in Shīrāz.
كنشت (church) signifies:—
the place of worship of Jews and of fire-worshippers.
دير و كنشت (cell and church) signifies:—
(*a*) the place of worship of infidels.
(*b*) عالم جبروت the world of Omnipotence; or highest Heaven.

It may be said that manifestations of glories also appear in the عالم ملكوت (the world of angels); and that, therefrom, they should not be specially assigned to عالم جبروت (the world of Omnipotence; or highest Heaven).

I reply:—
Although "the world of angels" is an exemplification of the manifestations of glories, those manifestations are (in the opinion of men of divine knowledge) without credit; for they are wholly the source of proof, and not the holy Traveller's road guide.
They call the ḥaḳḳ-post (truth-concealer)——Kāfir; and this term (Kāfir), holy travellers and profligates (who are Ārifs of the order of Malāmat) seek for themselves.
For this crowd of holy Travellers are ordered to conceal mysteries; and therefore, with the Kāfirs, they consider themselves connected.
Otherwise, God forbid that their deeds and conduct should be in this way contrary to safety.
O Zāhid! Thou and the rosary, and the prayer-mat, and the path of austerity and of exalted chastity (all which are the marks of existence and of farness from God):
I, and the tavern, and the bell, and the path of the cell and the church (which are the marks of oneness and joyousness).
Oneness is the stage of effacement (fanā); so long as they reach not fanā, they laboriously struggle (see couplet 2).
Devotion in hope of Paradise is the wish of all; but this fitteth not people of divine knowledge.
For God created Paradise for the sake of us; and chose us, for the sake of Love, and divine knowledge out of all the people of the world.
Then, every lofty existence (that doeth devotion for the sake of God) goeth in hope of Paradise from Him.

O pure Ṣūfī! forbid me not wine. For the All Wise,
In eternity without beginning, kneaded our plaster with pure wine.

5. The Ṣūfī, pure (of love, save for God), is not like me (worthy) of Paradise, who
Left not the religious garment (of his own existence) in the tavern, in pledge for wine (of love for God).

From the pleasure of Paradise, and the lip of the Ḥūr, ease is not his
Who, from his hand, let go the skirt of my Heart-possessor (God).

O Ḥāfiẓ! If God's grace show favour to thee,
Be free from Hell's grief, and secure of Paradise.

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5. Every Ṣūfī, who is a drinker of wine, is not of Paradise like me.
If bihisht (he let go) be read from nahisht (he let not go):—
The Ṣūfī, pure (of love, save for God), is not like me (only) worthy of Paradise.
Nay, he is worthy of viewing God; because he effaced in divine love the religious garment of his own existence.

6. Supposing the pleasure of Paradise and the lip of the Ḥūr to be his,—— yet, ease is not established for him.

7. The last line may be:—
Be free from (careless of) the torment of Hell; and (be free from) the happiness of Heaven.

62, (95).٩١

1. O fragrant morning breeze (the Angel of Death)!
The Beloved's rest-place—— is where?
The dwelling of that Moon, Lover-slayer, Sorcerer,—— is where?

Dark is the night (the world); and in front, the path of the Valley of Aiman (the desert of the Path):
The fire (of God's splendour from the olive bush) of Ṭor where? The time and the place of promise of beholding—— is where?

Whoever came to this (effacing) world hath the mark of ruin (the effacement by death, of this borrowed existence):
In the tavern (the world), ask ye saying:—"The sensible one—— is where?"

One of glad tidings is he who knoweth the sign:
Many are the subtleties. The confidant of mysteries—— is where?

5. Every hair-tip of mine hath a thousand bits of work with Thee:
We,——are where? And, the reproacher, void of (knowledge of) work,——
is where?

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1. نسيم سحر (the morning breeze) signifies:—
The angel of death who causeth the message of the seeker to reach the Sought (God); and changeth the Sought into the seeker (*i.e.*, God becometh the Seeker).
By that message having become delighted he joyously reacheth the Sought (God).
O excellent the man to whom this fortune appeareth!
O excellent, the exalted one, whose slayer is God! O excellent, the slain one, whose blood-price is God!

2. Aiman is the name of the valley, in Mount Ṭor (Sínai), wherein God appeared (in a burning olive bush) to Mūsą. See Ode 202.
The first line pointeth to God's mercy; the second, to His wrath.

3. The second line is a proverb.
Even, as in the tavern, none is sensible—all are insensible—so, in the world, is none without the mark of ruin (the being insensible).
خرابات (tavern) signifies:—
The world, the place of acquisition of love and of the existence of effacement; and, until the effacing, he is entangled in one calamity. He hath either grief of this world, or of the next world, or the grief for the Lord (God) appeareth from his heart.
The seeker of this world is distressed: the seeker of the next world, a labourer. Higher than both, became the happy seeker of God.

5. The reproacher signifies:—
The man of the world who from want of knowledge of this work reproacheth me.
The second line means:—
Between me and the reproacher are differences——mine, a thousand bits of work; his, no work.

The lover, shattered with pain of grief of separation from Thee, consumed:
Thou Thyself askest not, saying:—"That lover, grief suffering,——is where?'

Reason hath become distraught: that musky (dark) tress,—— where?
(Apart) from us, the heart hath taken the corner (of retirement): the eye-brow of the heart-possessor— is where?

The cup, and the minstrel, and the rose,——all are ready.
But, ease without the Beloved is not attainable. The Beloved—— is where?

Vexed with the cell and the cloister (outward worship) of the Shaikh,——is my heart:
The friend, the young Christian (the spiritual Sage)——where? The house of the Vintner (the perfect Ārif)—— is where?

10. Ḥāfiẓ! grieve not of the (cruel) autumn wind (which bloweth) in the sward of the world:
Exercise reasonable thought. The rose (time) without the thorn (the autumn wind)—— is where?

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9. ترسا بچه (the young Christian) signifies:—
(*a*) the spritual man who may have escaped from mean qualities and gained laudable qualities;
(*b*) the attraction of the inn.

خمار (Vintner) signifies:—
the perfect Ārif, the comprehender of divine knowledge of truths.
Where is the remedy that, by way of superiority from the world of spirits, may be profitable to hearts and understandings.

63, (99). ع ب

1. The great curve that, into the bow (of thy eye-brow), thy bold eye-brow——
cast,
In design of the blood of me, miserable, powerless, it—— cast.

Wine drunk, sweat expressed (I know not) when thou wentest to the sward (and broughtest it to this state) :
(But, I see) that fire into the ruddy Arghavān, thy sweat—— cast.

With one glance, in boasting, that the Narcissus made
A hundred calamities into the world, thy eye's deceit—— cast.

Through shame of that one who likened it (the lily) to thy face,
Dust into her own mouth, by the hand of the wind, the lily—— cast.

5. Last night, intoxicated, I passed by the banquet-place of the sward :
When, into the idea of (likeness to) thy mouth, me, the rose-bud—— cast.

1. خم (curve) signifies :—
(*a*) حاجب which is an arched recess, wherein men seek manifestations of the beauty of the Friend (God) ;
(*b*) a veil which is the حاجب (prohibitor) between the seeker and the Sought.

This is a mystery pleasing to the learned ones.
If the prohibitor intervene not——the seeker and the Sought, becoming one, suffer loss.
The seeker is put for the forehead; and, the Sought, for the face. If the eye-brow be not between them, verily the forehead and the face become one.
That arch,—(which Thy bold eye-brow hath cast into a bow) made itself bent like a bow ; and prepared itself as a prohibitor between me and Thee. It is in the design of the life of me miserable, so that it may take me from existence, and not join me with Thee.
For that eye-brow is a prohibitor. So long as by bribe it seizeth not my soul, it doeth not faithfully ; and causeth not the seeker to reach the Sought (God).
The two worlds were non-existing, when the picture of Thy love displayed splendour.
Lover's foundation, Time laid at this time, nay before the creation of Ādam and of the world ; but, witness thereof was none.
As God, by His prophets, hath said :—
" I am a hidden mystery, I wished to become known. Therefore, I created Creation for the purpose of being known."

5. چمن "sward" signifies :—
(*a*) A special place in a garden, where they plant different kinds of flowers.
(*b*) A raised square place (chautera)—either in a garden, or before a house,—around which they plant flowers.
(*c*) A place of sauntering.
(*d*) A parterre, flower bed (Khiyābān).

Chaman is derived from :—
cham, meaning chamīdan, to saunter.

The violet fastened up (arranged) her (lovely) twisted tresses:
Before the assembly, the tale of Thy (still more lovely) tress, the wind——
cast.

Through (having chosen) austerity, I should never have seen the wine (-cup) or the minstrel. (What shall I do?)
(Me) into this and into that, desire for young Magians—— cast.

Now, with water of ruby wine, I lave my religious garment:
From one's self, the lot (of the ruby wine) of eternity without beginning one cannot—— cast.

Not the picture (of existence) of the two worlds was, when was the colour of love:
Not at this time, Love's foundation, did Time—— cast.

10. The disastrous outcome of the line (of beard) of Thy face,——I am, God Most High!
This heart-ravishing picture, what reed was it that—— cast?

Now, the world becometh to my desire. For time's revolution
Me, into the service of the Khwāja of the world,—— cast.

Perchance in this disastrous state, was the opening (of the work) of Ḥāfiẓ,
Whom, into the wine of Magians (consuming with the fire of divine love), the destiny of eternity without beginning—— cast.

From likeness to thy mouth, the rose-bud cast me into the idea (that it hath thy mouth).
Otherwise—
I fancied the rose-bud to be thy mouth.

6. Thereby, the violet became ashamed.

12. That determined by eternity without beginning is the essence of fitness.

64, (78).

1. In the street of the tavern (the stage of love and divine knowledge), every holy traveller, that knew the Path,
The knocking at another door, the source of ruin—— knew.

To the threshold of the tavern, whoever found a Path,
The mysteries of the cloister (the stage of Ābids) from the bounty of the cup of wine (of love)—— knew.

The diadem of profligacy, Time gave to none save to that one,
Who, exaltation of the world (to be) in this cup (of profligacy),—— knew.

Seek not from us aught save the (sincere) devotion of the distraught (perfect lovers),
For the being wise, a sin, the Shaikh of our religious order—— knew.

5. From the Sāḳī's line (of instruction of love), whoever read the mystery of both worlds,
The mysteries of Jamshīd's cup with (equal to) the pictures of the (worthless) road-dust—— knew.

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4. دیوانه (one distraught) signifies:—
a perfect lover, comprehender of the stages of phrenzy.
In the knowledge of our Shaikh, the philosophies of reason, and its deceit are wholly sin. In the Path of Love, reason of life hath no entrance.
At that time when I entered upon Love, I rose higher than the wise ones (عاقلان);
Cast from my head the load of Reason; staked all my self for love; and, in the Path, made a fool of my head (that, thereby faster, I might travel).
طاعت دیوانگان (the devotion of the distraught) signifies:—
devotion without hypocrisy; obedience with purity. For, to the distraught, hypocrisy in devotion is abhorrent.

5. ساقي (Cup-Bearer) signifies:—
(*a*) the Murshid;
(*b*) „ heart of the holy traveller.
"the line of the Sāḳī" signifies:—
(*a*) the Murshid's instruction that, like a charm, bringeth the heart to firmness;
(*b*) Love's glories, which paint on the traveller's heart a picture, whereby his heart laugheth as the rose-bud.
According to (*a*)——
Who obtained love's instruction from the Murshid, turned his path from other objects.
When, by the Murshid's instruction, the mysteries of both worlds became revealed, and thereby he became distraught,——he knew from the Murshid's road-dust the world's mystery; and ascended from his own mean qualities to the lofty qualities of God.
According to (*b*)——
Every traveller hath read the mysteries of both worlds from the pictures of his own heart whereon love's glories are depicted.
Knowing the mysteries of Jamshīd's cup with (to be equal to) the pictures of the (worthless) road-dust, he hath swept them from his heart.

From the eye of the Sāḳī (the true Beloved, God), my heart desired not safety for life;
For the way of that Bold One (God), black of heart, my heart—— knew.

From the violence (of oppression) of the constellation of nativity, my eye in the mornings
So wept, that Nahīd (Venus) beheld, and the moon—— knew.

Happy that sight, which—the lip of the cup; and the face of the Sāḳī,—
The crescent moon (of age), one night; and the moon (of age) fourteen days —— knew.

A king of lofty rank is that one who, the nine halls of the sky,
The form of the curve of the arch of his court,—— knew.

10. The tale of Ḥāfiẓ and the cup which he secretly drinketh—
What room for the Muḥtasib and the watchman? The king—— knew.

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6. ترک (bold one) signifies:—
(*a*) a tribe of Turkistan renowned in the climes for beauty; and for oppression, tyranny, and black-heartedness. See Ode 8.
(*b*) Sāḳī, who here meaneth the true Beloved (God) whose finding is the object of all.
(*c*) Nargis (Narcissus), which here meaneth the mean world, whose motion is head downwards.

To the true Beloved (God), they attribute black-heartedness for the reason that stony-heartedness and black-heartedness are the qualities that they attribute to Beloved ones.

The more, the Beloved is intent upon sauciness and tyranny, the more is the perfection of a Lover.

Then, these qualities are the qualities of perfection, not of defection.

My heart knew the way of its own Beloved, with whose existence, another existence in the world cannot be; in whose presence, another thing cannot be.

For the Beloved, desireth the non-existence of the other; and whoever became non-existent, with him the Beloved joined.

8. Happy the sight that regarded:—
(*a*) the lip of the cup as a crescent moon of one day (night);
(*b*) the face of the Sāḳī as a moon of fourteen days.

9. Every one of you is a king, master of crown and diadem.

Who hath become content with God's decree; hath regarded the hut of beggary and of foodlessness a king's palace; and hath importuned for it——he indeed is a king of lofty rank who * * * .

People of the world! All your masters are shepherds of created beings; and each one of you will be questioned about your flock.

This ḥadīṣ (found among the people of Sunnat) is called aḥād (the ḥadīṣ stated by one); the ḥadīṣ stated by many is called mutāvatir.

10. Ḥāfiẓ's secret drinking hath such renown that, from the Muḥtasib and watchman, the news thereof hath reached the king.

65, (34).

1. From the fire (of love) of my heart, my chest in grief for the Beloved——
consumed.
In this house (of the heart), was (such) a fire, that the house—— consumed.

From the farness of the Heart-Ravisher, my body melted (waned):
From Love's fire for the Beloved's face, my soul—— consumed.

Whoever beheld the chain of the tress-tip of the one of Parī face,
Against me distraught, his heart distraught-stricken,—— consumed.

Behold the heart's burning! For, from the great fire of my tears, the candle's heart (wick),
Last night, from Love's desire, like the moth,—— consumed.

5. Strange it is not that the Friends are heart-consuming (for me):
When out of myself (distraught), I went, (even) the stranger's heart——
consumed.

The water of the tavern took my religious garment of austerity:
My house of reason, the fire of the tavern —— consumed.

As the cup of my heart broke from the repentance that I made,
(So) my liver, like a wine flagon, without wine and the tavern,—— consumed.

O Admonisher! make little talk; come back (and be not my prohibitor of love's Path). For, the man of my eye
Plucked, from off my head, the religious garment (of modesty); and, in thanks (for the acquisition of love),—— consumed.

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8. To pluck from off one's head the religious garment signifies:—
To make one's self shameless.

This may be addressed to the Beloved:
O Beloved! Talk little; show pity to me; incline to me. For in love for thee, I am become shameless, and void of modesty.

"Talk" signifies:—
Counsel and admonition which are for man the admonisher from evilness to goodness.

"Religious garment" signifies:—
The patched religious garment. Sages call modesty the garment of the eye.
Speak little; desist from counsel-making: be not my prohibitor in Love's path; scratch not thy heart with this thought.

Ḥāfiẓ! Abandon idle talk (of outward worshippers); and, awhile, drink wine (of love):

For (by reason of such profitless talk), last night, we slept not; and, with this idle talk, the candle (of my life)—— consumed.

The man (pupil) of the eye consumed its religious garment (modesty) in thanks for the acquisition of love; and stitched up its eye with the good fortune of (getting) the Sought One (God).

The couplet may be addressed to:—

(*a*) the admonisher.

(*b*) the people;

(*c*) the soul of Ḥāfiẓ (see couplet 9).

حيا (modesty) signifies:—

Natural modesty (which in the shará is blameable), whose owner is unfortunate, and to whom, it is the forbidder of good deeds.

The proverb—"Modesty is the forbidder of Providence" befitteth (natural modesty) but not حيا كسبي يا علمي (modesty, acquired and theoretic) which are of the great branches of Faith; and, in respect of which, is the blessing:—"Modesty is (a branch of the tree) of the Faith (īmān)."

Speak little; come out from counsel; for the man of my eye hath given up natural modesty (which is the veil-putter of its owner); engaged veil-less in the path of Love; and cast behind the talk of the people.

66, (82).

1. From the wine's sparkle (the glories of Love for God), the Ārif knew the hidden mystery:
Every one's essence (of capability), by this ruby (the ruddy wine of Love) thou canst—— know.

Only the bird of the morning (the nightingale) knoweth the value of the rose-bud:
For, not every one that read a page, the meaning—— knew.

To my work-stricken heart, I offered two (this and the next) worlds. (Them it accepted not):
Save love for Thee, the rest all effacement, it (my heart)—— knew.

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1. عارف (Ārif) signifies:—
(*a*) a knower of God, the revealer of the absolute existence (God);
(*b*) Shaikh Ḥusain Manṣūr Ḥallāj (*d.* 919), one of the most eminent spiritual leaders of the Ṣūfis; one who was proud of the glories of his own effacing.

مي (wine) signifies:—
Love which is the cause of the holy traveller's pursuing a straight way, and going a right path.

پرتو مي (the wine's sparkle) signifies:—
The glories of God, the concealing of which is the cause of God's pleasure, and of absolute martyrdom.

Muḥammad saith:—
"Who loveth and concealeth (his love), when he dieth, he dieth a martyr. For, him, God necessarily respecteth."

گوهر (jewel, essence) signifies:—
The source, whereby they seek the truth of every thing.
Of love's glory like this, Ḥūsain Manṣūr knew, and the concealing of it (which is the cause of God's pleasure) his spirit would not allow.
When, on the Ārif's part (see Ode 179, *c.* 1) non-existence of God's pleasure appeared, the stage of astonishment also appeared.
For that reason, Ḥāfiẓ repelleth astonishment; and by the repelling, seeketh the guidance of the seekers of the Path.
Every one's essence, thou canst know.
For if he be a worthless one, he inclineth towards worthlessness.
If he be not a worthless one, he knoweth the mysteries.

3. I gave up all the gold and silver of the world which the Fate presented to me; and chose poverty and hunger.

The stone and the clay,—the ruby and the cornelian, maketh with auspicious glance
Whoever the value of the breath of the breeze of Yaman (time of leisure)—— knew.

5. Passed hath that time, when I thought of (the talk of) the people. Now (what fear) since,
Of this my secret pleasure, the Muḥtasib—— knew.

O thou that learnest Love's verse from Reason's book!
I fear (that, notwithstanding thy labour) this subtlety by investigation, thou wilt not—— know.

Bring wine (of love)! for of the rose of the world's garden (pleasure and ease), boasteth not.
He who, the robbery of the autumn-wind (death),—— knew.

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4. يمن (Yaman) signifies:—
(*a*) Arabia Felix, much esteemed by men of God;
(*b*) the existence of man.

The breeze of Yaman signifies:—
(*a*) A breeze that ariseth from the quarter of Yaman and is a source of joy to the people of Madīna; or a cool north breeze.
(*b*) The breathings of Uvais Ḳaranī, (a native of Karu in Yaman) who was accepted of the Eternal, and rested in the stage of propinquity to Him.
This re-cluse, in 657, formed the first order of anchorites of the greatest severity. In honour of Muḥammad who had lost two teeth in the battle of Ohod, 625 A.D., he drew out his own teeth; and required his disciples to do the same.
For further information, see Brown on Darvishes, p. 209.
The couplet relateth to the Ḥadīṣ, that issued from the scented seat of Muḥammad, the Chief of the world and Chief of the sons of Ādam; and shone like a great sun on the people of the world:
"Verily from the quarters of Yaman, I perceive the perfume of God (Uvais Ḳaran).
(*c*) Spirits (that are a divine deposit) in man's nature.
(*d*) The time of leisure; the soul of Ḥāfiẓ according to (*b*):—
Whoever knoweth the worth of those accepted of God's Court; and towards them, urgeth his inclination with perfect respect,—— to him the Lord of Respect (God) granteth the honour of blessing whereby stone and clay become, at his glance, the great ruby and the great cornelian.

According to (*c*):—
Whoever knew the value of his own breathings, and made them not valueless; and, in no breath was careless of the recollection of God; and engaged himself not with "*other than God*"—to him, this blessing came that at his glance stone and clay (worthless man) became the ruby and the cornelian (that had reached the stage of perfection).

6. Love hath no business with reason.

The Heart-Ravisher (God) regarded not our ease (union with Him), time's business (in this world):
If not, on our part, the heart-expectation (and the complete desire), He——
knew.

This versified jewel of verse that, from his mind, he evoked, Ḥāfiẓ
The effect of the instruction of Āṣaf, the second,—— knew.

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9. Āṣaf was the wise Vazīr of Salaimān.
"Āṣaf the second" signifies:—
Vazir Ḳivāmu-d-Dīn Ḥasan, the Poet's Patron. See Ode 3, c. 9.

67, (67).

1. By concord with darkish beauty, the world Thy beauty—— took.
Yes; by concord, the world one can—— take.

The revealing of the mysteries of the Khilvatīs, the candle wished to make:
Thanks to God! that its tongue (the candle's wick), the heart's desire——
kindled.

The rose (the Ārif) wished to boast of the colour and the perfume of the Friend (God):
In jealousy of it, its breath, in its mouth the breeze (of love)—— took.

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1. See note to couplet 1, Ode 24.

2. Khilvatī—from the word Khilvat, retirement,—is the name of an order of Darvīshes, founded by 'Umar Khilvatī in 1397, who more than others live in retirement. They observe Khilvat and a painful fast (arba'in) of forty days.
The expiation of their sins, the sanctification of their lives, the glorification of Islām, the prosperity of the state, the general salvation of Muslims— is their object.
The order is called uṣūl (the roots of islamism) and is opposed to furū, (branches therefrom).
The exercise of Khilwat is the living on bread and water for twelve successive days in honour of the twelve Imāms (of the race of Alī); and the principle of Khilwat is—a cessation from seeking the honour and respect of any one.
The "*crown of the perfect*" is to have the esteem of none.
The Khilvatī weareth leggings of black leather; a cap without gores (tark) divided into angles; in colour white, yellow, or green. He prayeth on foot; and practiseth the rotatory dance (daur).
To do this, he uncovereth his head, taketh off his turban; intwineth his arms with those of his fellows; leaneth his shoulders against theirs; raiseth his voice; and unceasingly exclaimeth:—
يا الله yā Allah! يا هو yā Hū!
increaseth, each time, the movement of his limbs; and stoppeth not till he is exhausted.
Sometimes, he confineth himself in a cell; and there remaineth three days and nights, eating only a little rice, and drinking only a cup of sharbat in the evening.
He repeateth prayers known only to the initiated, cometh out of cell only to unite (with his fellows in the five daily prayers: and answereth all who address him:—
There is no god but God!
For further information, see Brown on Darvīshes, pp. 50, 52, 56, 77, 91, 176, 210, 229, 230, 249, 318—380.

3. The second line is:—
In jealousy of the rose, the breeze took in its mouth the breath (of the rose).
The explanations are:—
(*a*) When, at the time of blossoming, the rose displayed with perfection its own beauty, and brought into view its own colour and perfume—it desired to boast of the colour and perfume of the Friend; and in the state of youth, to speak—
"So that it might become great among its contemporaries, as Isā spake in the cradle while a babe."
From jealousy, the breeze took in its mouth the breath of that rose; gave it not the power of speech; so that the rose loosed not a hair (of decoration) of its head.

From pride, the cap of joy, like the tulip slantwise placed,
Every possessor of the heart's stain (of love), who the (ruddy) cup, like the ruddy arghavān—— took.

5. From out of this (great) concealed fire (of mysteries and divine knowledge) that is in my chest,
(Only) a flame is the (great) sun that the sky,—— kindled.

Rested apart (from the world), I was like the compass:
At last, me, into the centre, like a point, Time—— took.

Desire of the cup of wine consumed my harvest that day,
When, from the reflection of the **Sāḳī's** cheek, fire—— kindled.

To the street of the magians (the abode of love and of divine knowledge), I wish to go,—shaking my sleeve,
Of these calamities, that, the skirt of time's end—— took.

گل (rose) signifies:—
the Ārif, the knower of divine knowledge and of truths.
When the holy traveller, the Ārif, beheld in himself the glory of the existence (God), he wished to say to himself like Manṣūr allāj:—
انا الحق I am God." See Ode 123.
He looketh not at himself, and striveth towards Him (God).
From exceeding jealousy, Love became his prohibitor; allowed him not to speak. He became deaf, dumb, and blind; and revealed not a mystery of the mysteries.

In some copies we have:—
غیرتش صبا نفسش
The first shīn referreth to "the Friend"; and the second, to "the rose."

The second line will be:—
From jealousy of the Friend, the wind's breath took into its mouth the rose's breath; and gave it not the power of speaking.
Therefore a mystery from it (the rose) fell not upon the plain (became not divulged).

5. In couplets 2, 3 and 5 we have:—
در زبان گرفت
„ اندر دهن
„ در آسمان
in which در گرفت signifies:—
took effect upon; kindled. See Ode. 68 c. 1.

6. The second line signifies:—
(*a*) At last, Time cast me into the midst of attachments of desire and lust.
(*b*) At last, (the master of) Time (the necessarily existent one, God; and the adored Lord cast me (by the attractions of His own love; and, by the allurements of affections greater still), like a point into the circle (and made me entangled in love for Himself).

The couplet may mean:—
Formerly, Ḥāfiẓ stood aloof from society. Now, it was his lot to be its centre, as a point is the centre of a circle described by a compass.

8. From the calamities of the end of time, I will take shelter in the abode of love.

Drink wine. For, whoever, at the end of work, beheld the world,
From grief, came forth light; and, the heavy cup of wine,—— took.

10. With the blood of tulips, on the rose-leaf, they have written,
Saying:—"(Red) wine like the ruddy Arghavān that one, who became mature,
—— took."

Give wine in the cup of gold. For the morning cup of the morning-drinkers,
Like the king with the sword, gold-scattering, the world—— took.

Regard opportunity. For when uproar fell upon the world
Ḥāfiẓ struck at the cup; and, through grief, the corner, (of retirement)——
took.

Ḥāfiẓ! like water, grace trickleth from thy verse:
On it, nice distinction, the envious one how—— took?

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9. رطل (riṭl) signifies:—
a two quart measure filled up with wine.

68, (103). ٦٨

1. Sāḳī (Murshid)! come; for the true Beloved (God) hath taken up the veil,
The work of the lamp (love's glory) of the Khilvatis again—— kindled.

That candle head uplifted (the true Beloved's face) again enkindled its face,
And youth from his head, this Pīr years endured (love)—— took.

The true Beloved gave that glance, such that piety departed from the path,
And the Friend exercised that kindness, that the enemy caution—— took.

From the sweet and heart-ravishing example,——(I seek) shelter:
Thou mayest say—"Thy mouth speech into sugar—— took."

5. The load of that great grief (the state of ḳabz) that had wounded our heart,
God sent one of Isa-breath (a Murshid): (the load of grief) up, he—— took.

---

1. ساقي (cup-bearer) signifies:—
the Murshid, who by his explanation of divine knowledge and of truth bringeth into delight the disciples.

چراغ (lamp) signifies:—
the holy traveller's heart.

كار چراغ (the lamp's work) signifies:—
(*a*) illumination;
(*b*) the glories of love that appear from the holy traveller's heart; and bring into manifestations.

Ḥāfiẓ wrote this ode in a state of bast (expanding) after a state of ḳabẓ (contracting).

O Murshid! Come; for the Beloved (God) hath taken the veil from his face; and the manifestations of glories—which for some days were interrupted, and whose interruption was the cause of self-lessness and want of understanding,—again show splendour.

'Tis time, come in kindness; give a little help by the explanation of truths, so that by its delight I may enter upon the Path; and travel the desert of love.

For the khilvatis, see Ode 67, couplet 2.

2. آن شمع سر گرفته (that candle head uplifted) signifies:—
the true beloved's face; or the manifestations of glories of mysteries.

آن پير سال خورده (that old man, years endured) signifies:—
Love, whose path, in the state of ḳabẓ (contracting) is closed to people of love.

Those manifestations of glories—which God preferred at first for our state; by which He made us happy; and which afterwards consumed like a candle,—again enkindled.

The Path of love—which, on love's account, was closed—again opened: love found joyousness and shone like the sun.

Every cypress-stature (beloved), that boasted beauty over the sun and the moon,——
When Thou camest, the pursuit of other work—— took.

Full of clamour of this tale, are the seven vaults of the sky.
Behold the short-sighted one who, the tale (to be) short,—— took!

Ḥāfiẓ! from whom hast thou learned this prayer, that the beloved
Made thy verse an amulet; and it, into gold,—— took.

---

8. The beloved begoldened Ḥāfiẓ's verse, formed as an amulet.

69, (80).

1. A bulbul had a rose-leaf, pleasant of hue in his beak;
And, on that leaf and pleasant food, bitter lamentation—— held.

To him, I said:—"In the very time of union (with the beloved) wherefore is this lament and cry?"
He said:—"In this work of lament, me the beloved's beauty—— held."

If the true Beloved sate not with us beggars, room for complaint is none;
King, prosperous was He;—shame of beggars, He—— held.

That Ārif who travelled into the stage of non-existence (and of effacement),
Became intoxicated. For, (the treasure of) intoxication from the world of mysteries, he—— held.

5. Our supplication and entreaty affect not the Friend possessed of beauty,
Happy he, who from beloved ones, the fortune of prosperity—— held.

Arise (from carelessness)! so that on the reed of that Painter (God), we may scatter our soul;
For, all this wonderful picture, in the revolution of His compass, He—— held.

If thou be a disciple of love's Path, defame not:
Pawned at the vintner's house, his religious garment Shaikh Ṣan'ān—— held.

---

1. بلبل (nightingale) signifies:—
The perfect holy traveller, comprehended of the stages of the Path.
The perfect Murshid—by enigma, heart-entangling, and by speech fire-existing,——explained the truths of the unity of God; and ravished the hearts of seekers; and, yet, in the midst bitterly wept.
I said to him:—
"In the height of union (with God) what is all this weeping?"
He said:—
The Beloved's splendour hath cast me into this business; and taken me from that exterior to Him.
For love of nearness to God is greater than love of farness from Him, but, from nearness to Him, my heart is blood.

7. Shaikh Sanan (1159 A.D.) had seven hundred disciples.
From the evil prayer of Ghawṣu-l-Aẓam, he become the lover of a Christian's daughter; and left the path of Islām.
He had no money. When she wanted wine, he pawned his religious garment; he took to music, to wine, and to swine-herding.
But, at last, an invisible guide took his hand; and brought him back to Islām.
It is said that he never abandoned the recital of the Muslim rosary ninety-nine beads), whereof each bead representeth an attribute of the Great God.

Happy, the time of that gentle Ḳalandar (Shaikh Ṣan'ān) who, in the paths of wandering,
Mention of the rosary of the King (God), in the girdle of the Zunnār,—— held.

Below the roof of the palace of that beloved of Ḥūrī-nature, the eye of Ḥāfiẓ
The way of paradise, beneath which streams are flowing,—— held.

The Christian's daughter became a Muslima.
Both made a pilgrimage to Maka.
See Mantiḳu-ṭ-Ṭair by Aṭṭār translated into French by M. Garcin de Tapy.
Ghauṣ signifies :—
A title of Muslim saints, whose ardour of devotion is such that, in the act of worship, their head and limbs fall asunder.

Ghauṣu-l-Aẓam signifies :—
The great Ghauṣ, and is the title of Shaikh Abdu-l-Ḳādir Gilānī. (b. 1078; d. 1166).

8. قلندر (Ḳalandar) signifies :—
the perfect holy traveller who is perfect in freedom from attachments, and accomplished in the way and usage. See Ode 58, c. 8.

تسبیح (rosary) signifies :—
the following of religious ordinances; and the being cut off from the society of natures.

زنار (religious cord) signifies :—
A cord that the Kuffār (infidels) put upon their body, or bind in their girdle; and by which they become people of virtue.
In Ṣūfiistic language, they call it something whereby they may possess one-ness.
Happy is the time of that perfect Traveller who maketh حقیقت (truth) his way; and, considereth شریعت (the religious law) his soft carpet.
He staketh himself on unity; arrayeth on himself the picture of oneness; and performeth, in a way wherewith none is acquainted, whatever is in the religious law save divine precepts and necessary things; and preserveth himself from hypocrisy.
From the great Teachers and renowned Ṣūfis, it is understood that this is acceptable to the Assembly.
This couplet relateth to the tale of Ṣan'ān who being in love with a young Christian put on the religious cord; strove to be even as the beloved (Christian); and within the religious cord, mentioned his love.

9. Beneath the gardens of Damascus, flow streams; so also beneath the gardens of paradise.
The eye of Ḥāfiẓ so weepeth that therefrom a river floweth.
See Ḳurān xxii, 20, 23.

70, (93). ۶۹

1. Thou sawest that, save the desire of violence and of tyranny, my beloved aught ——— had not.
He shattered the covenant; and, on account of our grief (at the shattering), grief——— had not.

O Lord! (as guilty) take him not. Although my heart, like the pigeon (flying in love to Thee),
He cast down and slew; and respect for the prey of the sacred enclosure——— had not.

Against me, on account of my (ill-) fortune, came this violence (on the Beloved's part). If not the Beloved,
Save the way of courtesy and the path of liberality, aught——— had not.

With all this (violence), every one who endured from Him no contempt,
Everywhere he went, him honoured any one——— had not.

5. Sāḳī! bring wine; say to the Muḥtasib:
"Deny us not. For such a cup (even) Jamshīd——— had not."

Every way-farer (holy traveller; or lover of God) who took not the path to the sacred enclosure of His door,
Unhappy, travelled the valley (of love); yet, the path to the sacred enclosure ——— had not.

Happy time urgeth the intoxicated one, who, this, and the next, world
Gave from the hand; and any grief, more or less,——— had not.

Ḥāfiẓ! do thou take the ball of eloquence. For the claimant,———
His was no skill at all; and any information, he——— had not.

---

2. Ḥāfiẓ calleth his heart the prey of the sacred enclosure (of the Ka'ba at Maka) out of respect. The hunting and slaying of lawful animals; and of the pilgrim-man is forbidden within the sacred enclosure of the Ka'ba.

3. The second line may be:—
God forbid — the way of courtesy and the path of liberality, He——had not.

6. حرم and حريم each signifies:—
the sacred enclosure about the Ka'ba.

The explanation is:—
Every lover, who took not the path to the sacred enclosure of the true Beloved's door; and ran in pursuit of this and of that; and chose illusory love (of women)——miserable endured trouble, travelled the valley (of love); but took not the path to ḥaḳīḳat and had no way to the sacred enclosure of his purpose.

71, (107). لا بد

1. Without the sun of Thy cheek, light for my day, hath remained not
And of my life, save the blackest night, aught —— hath remained not.

At the time of farewell to Thee, from much weeping that I made,
——Far (be it) from Thy face! ——to my eye, light—— hath remained not.

From my eye, Thy image departed; and said:—
"Alas, inhabited (by My image), this corner (of thy eye)——hath remained not."

(In non-existence, in the world of spirits), union with Thee kept (thought of) death from my head:
Now (in this world), from the (ill-) fortune of separation from Thee, far, it (death) —— hath remained not.

5. Near is that moment when the watcher (Shaiṭān) shall say:—
——Far (be he), from thy door!——"That abandoned shattered one—— hath remained not."

After this, what profit if the Beloved trouble Himself to see me;
For, in my distressed body, a spark of life—— hath remained not.

---

4. In this "binding world" (see p. 4), death ever runneth after me, shouting:—
الرحيل الرحيل depart! depart!

5. رقيب, (watcher) signifies:—
Shaiṭān, the prohibitor of the Path of holy travellers.

To the Beloved, the lover saith:—
For me in separation near is the time when the watcher going to thy presence shall say:—
"In farness from thy door, and in separation, a certain one, shattered and abandoned, died and gave his soul to the Soul-Creator."

Otherwise:—
Near is the time when, in separation from Thee, I shall die and take the corner of solitude.
With exceeding joy, Shaiṭān saith to himself, or to the people of the world:—
"A certain (holy) one, in separation (from God, by being in this 'binding world') died; "and gave his soul to the Soul-Creator. Much he strove; but his object attained not."
No repentance is Shaiṭāni's on account of the virtues and stages of men.
The power of great ones is a loan; the death of Ārifs, Shaiṭān regardeth his joy, and shouteth:—
"Ārifs are men; and the leaders of men."

In separation from Thee, if to my eye no water (tear) remained,
Say:—"Spill the blood of the liver; for excuse—— hath remained not."

For me, patience is the remedy for separation from Thee. But,
How can one exercise patience when power—— hath remained not?

Through grief and weeping, Ḥāfiẓ engaged not in laughter,
To the grief-stricken one, desire for the feast,—— hath remained not.

72, (86). ٧٢

1. (O true Beloved!) From (much) weeping, the pupil of my eye seated in blood (of grief) is,
(From this) behold the state of men in search of Thee, how it—— is.

To the memory of Thy ruby (lip) and wine-like (ruddy) intoxicated eye,
From grief's cup, the wine of that ruby that I drink, blood—— is.

From the east of the head of the street, the sun of Thy countenance,——
If it rise, my fortune auspicious—— is.

The tale of Shīrīn's lip, Farhād's talk—— is;
The twist of Lailā's tress, Majnūn's dwelling—— is.

5. (O Beloved!) Seek my heart. For thy stature, (lofty) like the cypress is heart-seeking (and agreeable).
Utter speech. For thy speech gracious and weighed—— is.

O Sāḳī! From the circulation of the cup, cause a little mercy to reach my soul:
For, from the grief of the sphere's revolution, the heart's sorrow—— is.

From that time when, from my grasp, went the precious musical chord (the true Beloved),
Like the river Jīhūn (through much weeping), my skirt's border—— is.

---

3. In طالع (good fortune), طلوع (rising of the Sun) is the figure of ishtiḳāḳ, the derivation of one noun from another.

4. Shīrīn (Mary, Irene) daughter of the Emperor Maurice, and wife of Khusran Parvīz (d. 628 A.D.) of Fārs.
The son of Khusran Parvīz, having put his father to death, sought the favor of Shīrīn.
She appeared to consent, but desired to take a last look at the body of her murdered lover.
Immediately on seeing the body, she stabbed herself to death.
Farhād was the most beautiful youth of the East; to his work is ascribed the whole of the sculpture at Bīsitūn.
The beauty of Shīrīn kindled in his breast a flame of love that ultimately deprived him of reason.
Khusran Parvīz promised to give Shīrīn to him, if he would cut through a rock, and bring from the valley stream flowing on the far side.
When he was on the point of completing his labour, Parvīz sent an old woman falsely to inform him that Shīrīn was dead, whereupon he cast himself headlong from the rock, and was dashed to pieces.
Lailā. See Ode 87.

Gladsome, how may my sorrowful heart become
By the power (God) that beyond my power——— is?

Through distraughtness, Ḥāfiẓ seeketh for the true Beloved:
Like an indigent one, who a seeker of Kārūn's treasure——— is.

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8. The second line may be :—
By (my) power? Nay, beyond my power it——is.
Kārūn. See Ode 6, couplet 9.

73, (106)

1. A gazer, save upon Thy face, the pupil of our eye—— is not:
A remembrancer save of Thee, our overturned heart—— is not.

My tear bindeth the iḥrām of the ṭawāf of Thy sacred enclosure.
Although pure blood of the blood of my wounded heart, it (my tear)—— is not.

If the poor lover scattered the counterfeit coin of his heart, (accept it);
Censure him not, for potent as to current coin he—— is not.

---

2. حرم (sacred enclosure), see Ode 70, couplet 6.
طواف circumambulating.
طواف circumambulator.
مطوف conductor of the circumambulation, See Ode 45, c. 8.

3. In the phrase قلب دلت (the counterfeit coin of Thy heart) is an iẓāfat of the same order as :—
(cloth) قطيفه (worn) جرد
(cloth) ثياب (worn) اخلاق
that, verily, are the described noun and the adjective.
Thus, they make the adjective (اخلاق ; جرد) the governing noun; and the described noun the noun governed.
Though, in eloquent passages, this occurreth grammarians have not held permissible the iẓāfat of the adjective with the described noun.
They say :—
جرد قطيفه is truly ... قطيفه جرد
اخلاق ثياب „ ... ثياب اخلاق
Practically, they have rejected the described nouns (ثياب ; قطيفه) and used only the adjectives which are (one may say) nouns and not adjectives.
Since in it, is a mystery, grammarians have again put the iẓāfat; so that the mystery becometh exalted.
So they say :—
... جرد قطيفه
... اخلاق ثياب
As long as the holy Traveller is in the stage of human nature, his heart is counterfeit; its state is ever a revolving state; and hath no currency in the world of Angels.
O holy Traveller! Desist not from the search of establishing thy heart; seek its Changer (God).
When thou gainest the Changer, rejoice that thy heart hath established itself in the world of Angels; and, hastened to currency.
قلب دل may signify :—
the inclination of his heart and of his head.
For this is what قلب القلب signifies; and not the heart of cone-form (which is a piece of flesh on the left side of man); and wherein animals are partners). See Ode 31, couplet 5.

In the end, to that lofty cypress, reacheth the hand of him,
Whose spirit in search of Thee, defective—— is not.

5. Before Thee, I boast not of 'Īsa's life-giving;
For like Thy lip, in soul-refreshing, expert he ('Īsa)—— is not.

I who, in passion's fire for Thee, express no sigh,
How can one say:—"As to the stains (of love) of my heart, patient He——
pains
is not."

Be bound in the snare of the cage like the wild bird
If, flying in search of Thee, the bird of Sidrah (Jibrā,il)——. is not.

The first day (day of Alast), when I beheld Thy tress-tip I spake,
Saying:—"End to this chain's confusion—— is not."

The desire of union with Thee alone, to Ḥāfiẓ's heart—— is not:
Who is he in whose heart desire of union with Thee—— is not?

In روان, we may have ruvān or ravān (soul).

The use of ruvān is known and exalted; and ravān (soul) is mentioned by trustworthy authorities,—as by Amīr Khusrau in the Ma,ayyidu-l Fuẓlā.

The meaning of ravān (rendered in the text as *current*) is simply jān (life, or soul); and is of the order of God, Most High.

The couplet will then be:—

If in no way the poor Lover prepared his heart's inclination; nor expended all his spirit on Thee,—censure him not. For over life's cash he is not potent to sacrifice it for Thee; and, to cast himself into non-existence.

That potency is only in the grasp of God, Most High. Whatever is the power, He made Thine. Accept it.

5. These words befit not praise of Muḥammad. ? and with what ?

74, (84).

1. Love's path is a Path whereof the shore—— is none:
And there, unless they surrender their soul, remedy—— is none.

With reason's prohibition (of wine), affright us not; and bring wine:
In our Land, the work of the watchman (reason), work—— is none.

Every moment that to love thou givest thy heart is a happy moment,
In the right work, need of praying to God to be directed aright—— is none.

Ask thou thy own eye——"Who draweth us"?
O soul! the sin of fortune and the crime of the star—— is none.

5. Him (the true Beloved), one can see with the pure eye like the (hardly visible) crescent moon:
The place of splendour of that moon-fragment, every eye—— is not.

Reckon as plunder the path of profligacy. For this track,
Like the path to the (hidden) treasure, evident to every one—— is not.

In no way, Ḥāfiẓ's weeping affected thee
Astonishment (is) mine at that heart, which less hard than the (hard) stone——
is not.

---

2. عقل (reason) signifies:—
Wisdom, the centre of this world (ma'āsh), and of the next world (ma'ād). From both, the lover hath fallen.
Between منع (prohibition) and عقل (reason) the iẓāfat is the iẓāfat-i-maṣdar:—
(*a*) towards the governed as—
prohibition (*governing noun*) of reason (governed *noun*);
(*b*) towards the agent, as—
"reason prohibited" for "prohibition of reason."
According to (*a*)—
Affright me not of being a lover; for prohibited will reason and enraptured my body, whereto is no returning.
For reason is the watchman who hath been dismissed.
According to (*b*):—
Affright me not of love-playing; for the prohibitor of this work is reason who was the watchman of my existence.
Now, the Sulṭān (love) hath dismissed him.
Over me, no power is his: from out of my existence, he hath moved his chattels.

3. Marrying and keeping a house, they call a right work, since therein is no room for praying to God to be directed aright.
It is the fruit-bearer of good deeds, because—
(*a*) It is the following of the sunnat.
(*b*) It is the preserving of the soul from fornication.
(*c*) It is the fostering of desire for good offspring.
It is a named name; and a name for right works; but, if we regard the iniquity (unfaithfulness) of women, it is an unnamed name and contrary to sense——just as they call
(*a*) the blind man, the see-er;
(*b*) the black, foul-smelling Zangī,—white fragrant camphor.

75, (72). (٥٩)

1. O Sāḳī (Murshid)! be the coming of the ʿīd (time of love's manifestations) auspicious to thee:
And these promises (that at the beginning of the mystic state) thou madest, let them not go from thy memory.

Cause the attendance of the daughter of the vine (wine) to reach (to the true Beloved). Say:—(From the bond of repute, and of name, of outward worshipping, of solitariness and of moroseness) come out:
For the breath of resolution of us (lovers) hath made thee free of the bond.

In astonishment, I am that, at this period of time of separation,
Thou tookest up thy heart from the companions (lovers of God); and he (the lover) gave thee his heart.

Thanks to God that from this autumnal wind, no injury received——
Thy garden of the jessamine, of the cypress, of the rose, and of the box-tree.

5. Far, the evil eye! For, from that separation, happily brought back
Thee, renowned fortune and mother-born luck.

In the foot of thy (happy) arrival, is the joy of the people of the assembly
Grief's place be every heart that joy wisheth thee not!

Ḥāfiẓ! From the hand, surrender not association with this Ark of Nūh (the perfect Murshid):
If not, thy foundation the deluge of vicissitudes (of the world) will take.

---

1. At the beginning of the state of austerity (which they arrange), it is the custom for practical Ārifs and perfect Murshids to acquaint their disciples with the coming stages; and to give them glad tidings, by whose power like men they enter upon the Path.

76, (104).

1. I heard a pleasant speech that the old man of Kin'ān (the Murshid)——
uttered:—
"Separation from (want of acquisition of divine knowledge of) the true Beloved
(God) maketh not that which can be—— uttered."

The tale of terror of the resurrection day, which the city-admonisher——
uttered?
Is (only) a hint, which, of the time of separation, he—— uttered.

Of whom, may I ask the trace of the Beloved, many a journey made, (the absolute existence, God)?
For whatever the wind's messenger (the man learned and excellent) uttered, confusedly he—— uttered.

With wine of many years, repel ye the old grief (of the heart):
For, the seed of happy-heartedness is this. It, the Pīr of the village——
uttered.

5. Alas! that unkind moon, the Friend's enemy,
For the abandoning the society of his own lovers, (words) how easily he——
uttered!

After this (together are)—I and the stage of contentment, and thanks to my rival:
For accustomed to pain by thee, my heart hath become; and the abandonment
of remedy—— uttered.

---

3. یار سفر کرده signifies:—
(*a*) God, the absolute existence.
(*b*) Muḥammad, the chief of created beings.
In the world of non-existence, God was the Beloved.
At the time of my childhood, He appeared a little; but the more into sense I came, the more into absence (from God) I went.
برید صبا (the wind's messenger) signifies learned and excellent men.
As the learned man is the cause of perfection and of the blossoming of the seekers of faith, so the wind is the cause of perfection and of the opening of flowers.
The trace of the Eternal, from whom may I ask?
What learned and excellent men have said in books is different. The word of this resembleth not the word of that one; each one urgeth the steed of his own speech in one direction.

Fix not a knot on the wind (rely not on the world) though, on thy object, it favourably blow,
For to Sulaimān this speech, as a proverb, the wind,—— uttered.

For a frivolous excuse that the sky may give thee, go not from the Path
Who told thee, that, the abandoning of tales, this old woman (the sky)——
uttered.

Come; and drink wine on that account that last night the Pīr of the tavern,
Many a tale of pardon of the Merciful and Compassionate—— uttered.

As to "how and why," express no breath. For the happy slave accepteth with soul every word that the Sulṭān (God)—— uttered.

From thought of thee, who said Ḥāfiẓ hath come back?
This, I have not said. He who uttered it, calumny—— uttered.

---

7. گره بباد زدن (to fix a knot on the wind) signifies:—
Relying on breath, whose inspiring is the prolongation of life; and expiring the exhilaration of existence.

بر مراد رفتن (to go to one's desire) signifies:—
Enjoying a happy time; being in health and in ease.
Thy breath (which is God's deposit) when it goeth in health and in ease, and is desire-giver,—on it, rely not.
Bring to mind the last breath of life.

This is a Proverb:—
The wind, which was the uplifter of Sulaimān's throne, of it, to Sulaimān, speak
Thy breath, which is the uplifter of thy existence, to it listen.
Of the world, be not proud. Notwithstanding the pomp and power of Sulaimān's state,—think what happened.
His chattels of empire, where went they?

8. The name of Rustam's father was—زال زالز داستان and of his grandfather سام
The most famous heroes of Persia were—
سام Sām.
زال Zāl.
رستم Rustam.
See History of Persia by Malcolm and by Clements Markham; and the Shahnāma by Firdausi (translated into French by Jules Mohl).
Here the use of زال (old woman) and of داستان (tale) is very appropriate.

77, (76).

1. At dawn, the bird of the sward (the necessarily existent One, God) spake to the rose (faithful men in the state of being beloved) :—
"Display less disdain ; for, in this garden (the world) many a one like thee hath blossomed."

The rose laughed saying :—"We grieve not at the truth ; but
"No lover spoke a harsh word to the beloved."

To eternity without end, the perfume of (divine) love reacheth not the perfume place of him
Who, with his face, swept not the dust of the door of the tavern (the stage of love and of divine knowledge).

If thou desire ruby wine (the mystery of ḥaḳīḳat) from that begemmed cup (the Murshid),
O many the pearl (the tear) that it is necessary for thee to pierce with the point of thy eye-lash.

5. Last night, in the garden of Iram, when from the bounty of the air,
The tress of the hyacinth was disturbed by the morning breeze,

---

1. مرغ چمن (the bird of the sward) signifies :—
(*a*) the bulbul, the lover of the rose ;
(*b*) the necessarily existent One, the Adored Lord, in the state of being a Lover.

گل (rose) signifies :—
Faithful man in the state of being Beloved.
Since the Adored Lord came forth from the state of being a Lover, He is in the state of being the Beloved.
From love's tavern, He brought man from the stage of being a beloved to the delight of being a lover.

3. O beloved ! now abandon the stage of being a beloved, and bring thyself into the stage of being a lover, so that thou mayest reach thy perfection ; mayest bring to thy taste the sweetness of two creations (the being beloved in the loosening world, and the being a lover in the binding world) ; and mayst bring thyself to lofty degrees.
The beloved, who came into the stage of being a lover and consumed and melted like true lovers, seeketh the guidance of firm lovers (of God).

5. That faithful man, who came from the stage of being beloved (in the loosening world) into the stage of being a lover (in this, the binding, world), dwelt in varied affliction.
For a description of the garden of Iram made by Shudād, see Ouseley's Persian Collections, Vol. iii. No. 1, page 32, and Sale's Kurān, P. Discourse and chapter 88.

I said:—"O throne of Jamshīd! thy cup world-displaying, where?"
It said:—"Alas! wakeful fortune slept."

Not that which cometh to the tongue is the talk of love:
O **Sāḳī** (Murshid)! give wine; make short this uttering and hearing (of love).

Into the sea, the tear of **Ḥāfiẓ** hath (so great is his weeping) cast wisdom and patience:
What shall he do? (Neither choice, nor power in his.) The consuming of love's grief, he cannot conceal; (and other remedy, he knoweth not).

---

7. To that faithful man, I spake saying:—
What hath happened to thee that thy heart "is wounded in a hundred ways."
He replied:—
"The wakeful fortune of being a beloved slept; and the misfortune of being a lover entered by the door. Then followed consuming and melting like lovers."
Ḥāfiẓ mentioneth the fitness of the stage; and seeketh to give guidance to his fellows.
The utterance of love is impossible to the holy traveller.
O Murshid! shorten talk and enter upon the spiritual; and, helping those left by the way, ascend to lofty degrees.

78, (70).

1. Went heart and faith; and the Heart-Ravisher (God) with reproach arose,
And said:—"Sit not with me; for, from thee, safety—— hath risen."

Of whom heardest thou, who, at this banquet (of the world), hath awhile sat happy:
Who, at the end of the companionship, not in remorse—— hath risen.

If, with its tongue (wick), the candle expressed a boast of that laughing face
In fine (for that boast), nights before thy lovers, it (burning)—— hath risen.

In the sward, from the border of the rose and the cypress, the spring breeze,
In longing for that cheek and stature of Thine,—— hath risen.

5. Intoxicated, Thou passedest by, and from the Khilvatīs of angels
The tumult of resurrection at the sight of Thee—— hath risen.

Before thy (graceful) gait, from shame its foot uplifted not,
The head-extending (lofty) cypress that, with grace of stature and of form,—— hath risen.

Ḥāfiẓ! cast off this religious garment (of hypocrisy). Perchance thou mayst (in safety) take thy life:
For, from the religious garment of hypocrisy and of miracle, fire (wherein thou mayst be consumed)—— hath risen.

---

2. Whoever in the world passed his life in ease,—at the end, suffered remorse for his idle conduct. Save remorse, the world's work hath no fruit.

5. See Ode 67.

6. The cypress, that hath no motion and is unable to move from its place, is abashed at thy graceful gait.

It is proper to understand:—
(*a*) In couplets 1 and 2,
hath risen (and departed).
(*b*) In couplet 3,
hath risen (burning).
(*c*) In couplet 6,
hath risen (grown up).

79, (71).

1. Thy face, none hath seen; and (yet) a thousand watchers are Thine,
Still (hidden) in the (folded) rosebud, Thine many a nightingale—— is.

Not so strange is it if to Thy street came
I, since in this country many a stranger (traveller)—— is.

Although, I am far from Thee, far from Thee, be none:
Near, my hope of union with Thee—— is.

In love, the cloister (islām) and the tavern (other religions) are not different:
Wherever, they are, the ray of the true Beloved's face—— is.

5. There, where they give splendour to the work of the cloister,
The bell of the Christian monk's cloister associated with the name of the cross
—— is.

Lover, who became, at whose state the true Beloved gazed not?
O Sir! (the truth is) there is no pain. Otherwise, the Physician (God)—— is.

In short, all this lament of Ḥāfiẓ is not in vain:
Both a strange story and a wonderful tale, it—— is.

---

4. This Ode is stuffed with poetry of divine knowledge,
Love's disciple regardeth the cloister and the wine-tavern the same; in either place, the true Beloved can be adored.

5. ناقوس (bell) signifies:—
(*a*) a thin oblong piece of wood, suspended by two strings, with a striker (دَبِّل) formed of a flexible rod.
At times of prayer, they strike the bell instead of making the call to prayer.
(*b*) The talk of men of God with one another.
(*c*) Love, which is the goal of people of love.

صومعه (cloister) signifies:—
The place of worship of people of purity—Christian Zāhids and 'ābids.

صليبي (cross) signifies:—
That cross whereon Christ was crucified; and which Christians worship.
In every heart, wherein Islām dwelleth, love hath certainly entrance: in every heart, wherein the faith of God resteth, love hath its couch.
So long as love for God hath no place within the heart, God great and glorious accepteth not his devotion.

80, (81).

1. In the snare of Thy tress, my heart entangled—— of itself is.
Slay with a glance; for to it (the heart), punishment—— of itself is.

If from Thy hand issue our heart's desire,
Be (ready) at hand: for goodness in place—— of itself is.

O sweet idol! by Thy soul (I swear) that like a candle,
In dark nights my desire, effacement—— of myself is.

O bulbul! when thou expressedest opinion of love, to thee, I said :—
" Do not (express an opinion); for that rose (the beloved), self-going, for the sake—— of itself is."

5. The perfume of the rose is in no need of the musk of Chīn and of Chigal:
For, its pods of musk (sweet fragrance) from the fastenings (leaves) of the coat—— of itself is.

Go not to the house of the Lords void of liberality of the age;
For the corner of ease in the dwelling—— of one's self is.

Ḥāfiẓ consumed; and (so consumed) in the condition of love and of life staking,
Yet, at the head of covenant and of fidelity—— of himself is.

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4. The rose is only in thought of itself; and glanceth not at the lover's state.

81, (66).

1. (O Beloved!) To utter to thee the state of my heart—— is my desire:
To hear news of my heart (by way of counsel and advice)—— is my desire.

Behold the crude desire——how the well-known tale (of love)
To conceal from the watchers (hypocrites; or devils)—— is my desire.

A night of power (the twenty-seventh night of the Ramazān) like this, precious and holy,
To sleep with thee till day,—— is my desire.

Alas! the unique pearl (mysteries of divine knowledge) so tender
To pierce (understand) in the dark night (the world),—— is my desire.

5. O breeze (Murshid)! to-night (in this world), give help (and make me honoured by union with the true Beloved):
For, in the morning time (in the next world), to blossom—— is my desire.

For exaltation's sake, with the point of the eye-lash
To sweep the dust of the Path (of love)—— is my desire.

In abhorrence of the (false) claimants, like Ḥāfiẓ
To utter profligate verse—— is my desire.

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1. This may be addressed to the Murshid.
2. To desire to conceal love is crude. One can conceal neither love nor musk.
قصه فاش (the well-known tale) signifies:—
the state that occurreth to the lover in love's Path.
3. The night of power. See Odes 26, c. i. and 113.
4. In the world, perfection of divine knowledge is not fit to be acquired.
5. The breeze signifies:—
the Murshid, from the effects of whose breath the heart of the disciple blossometh like the rose-bud.
To blossom is the end of that time, when becoming liberated from evil deeds, and becoming adorned with good deeds,—the traveller will be joined to the true Beloved.

82, (48).

1. O lapwing of the east wind (the Murshid)! to Sabā (the land of the true Beloved),—— I send thee:
Behold from where (the dense, impure, world) to where (the light, pure, world),
—— I send thee!

Alas! a (glorious) bird like thee in the dust-heap of grief:
Hence to the nest of fidelity (the land of the true Beloved),—— I send thee.

In love's Path, is no stage of nearness or of farness:
(Hence, O true Beloved!) I clearly see Thee; and prayer,—— I send Thee.

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1. صبا (east wind) may signify:—
(*a*) hidden circumstances;
(*b*) an event of divine events.
Ḥāfiẓ wrote this ode to far distant friends; and, thus, sowed in their heart the seed of love.
(Sabā) signifies:—
A land in Arabia Felix, whereof Queen Balḳīs was the queen in the time of Sulaimān.
هدهد (hud-hud, the lapwing) is mentioned in the Ḳurān, xxvii, 20.
For an effective service that he had rendered, Sulaimān cherished the lapwing.
He placed a royal crown on his head; made him king of birds; and gave him a royal mandate to deliver to Queen Balḳīs.
When the mandate reached the Queen she said to the great ones of her court:—
"O people! verily, I have received a merciful letter from Sulaimān, It saith—In the name of God, the merciful, the compassionate; display not pride; come while thou art submissive."
From that day, the lap-wing was appointed Letter-bearer.

2. آشیان وفا (the nest of fidelity) signifies:—
(*a*) the land of the true Beloved, which is the place of return of fidelity of lovers;
(*b*) the holy world.

خاکدان غم (the dust-heap of grief) signifies:—
(*a*) this world;
(*b*) the existence of Ḥāfiẓ.
O hidden mystery! O doubtless manifestation!
Thou that made glorious descent from the holy world and the stage of man, thee, back I send to the holy world.
Alas! thou art like a holy bird in the dust-heap of grief. To the true Beloved say:—"At no time, am I careless of Thee; even in recollection of Thee, I sit and stand."
There, all is oneness; neither wideness nor straitness. In love's Path, is no stage of nearness or of farness; no place of sitting or of standing. All times, I clearly see Thee; and for Thee, I ever utter prayer and praise.

Every morning and evening, the Ḳāfila of prayer for Thy welfare,
In company with the (cool) north and the east wind,—— I send Thee.

5. O Fellow-sitter of my heart! Thou that becomest hidden from sight,
Prayer, I utter for Thee; praise,—— I send Thee.

So long as grief's army ruineth not the heart's country,
Words and odes (of mine), with melody and modulation,—— I send thee.

Sāḳī! come; for the invisible messenger uttered to me glad tidings,——
"In pain, exercise patience; for the remedy of union (with the true Beloved),—— I send Thee."

The creation of God, behold (with joy) in thy own face (the mirror, God-displaying);
For (since thou art careless of the Creator) the mirror, God-displaying,——
I send Thee.

Ḥāfiẓ! the song of our assembly is the mention of thy welfare:
Make haste (come quickly). A horse and a coat,—— I send Thee.

83, (49).

1. O (beloved) hidden from (my) sight! to Gôd, I entrust,—— thee.
(In pain of separation), thou consumedest my soul; yet with heart, friend I hold—— thee.

So long as I trail not the skirt of my shroud beneath the foot of the dust (of the grave),
Believe not, I will keep (my) hand from off the skirt of—— thee.

Display the prayer-arch of thy eyebrow, that, in the morning-time,
(In excuse), I may bring forth my hand of prayer and bring it upon the neck of—— thee.

If it be necessary for me to go to Hārūt of Bābil,
A hundred kinds of sorcery (learned from him) I will evoke to bring—— thee.

5. Of thy grace,—give me access to thyself so that, with heart-consuming,
The jewel (the tear) of the eye, I may momently rain upon the feet of——thee.

(In exceeding love for thee), I have, in my bosom, established a hundred streams (of tear) from my eye
In the hope that I may sow love's seed in the heart of—— thee.

I weep; and, from this tear, torrent raining, my hope
Is that love's seed, I may plant in the heart of—— thee.

The beloved spilled my blood; and released me from grief of separation,
Thank-profferer, I am for the dagger-working glance of—— thee.

O faithless physician (the beloved)! I wish to die before thee:
Ask the sick; for I am in expectation of—— thee.

10. If my eye and heart show desire for another (lovely one),
To that heart, I set fire; and pluck out the eye for the sake of—— thee.

Ḥāfiẓ! wine (love), and the mistress (the beloved), and profligacy (the fearless, careless state) are not (contrary to) thy way of life:
(Thus) wholly thou doest; and (since thou exceedest not) I pardon—— thee.

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4. Hārūt. See Ode 14.

8. منت پذیر (thank-accepter) signifies :—
شکر گذار (thank-offerer).

84, (88).

1. O Lord! devise a means, whereby in safety my Beloved
May come back, and release me from the claw of reproach.

Bring ye the dust of the Path of that travelled Beloved (the necessarily existent One)
That I may make my world-seeing eye His sojourn-place.

Justice! For, they have barred my Path on six sides
(By the power of) that mole, beard, tress, face, cheek, and stature.

To-day, when I am in thy hand,—show a little mercy:
To-morrow, when I become clay (in the grave), what profit are tears of repentance?

5. O thou that of love expressest breath in relating and explaining,
With thee no word have we save this—"Prosperity and safety be thine!"

Darvīsh! Lament not of the sword of friends;
For this band (of friends) taketh the blood-price for the slain.

Set fire to the religious garment; for the curve of the Sāḳī's eye-brow
Shattereth the corner of the prayer-arch of the service of the Imām.

God forbid that of thy violence and tyranny I should bewail:
The injustice of dainty ones is all daintiness and goodness.

The (long) argument of thy tress-tip, Ḥāfiẓ shorteneth not:
This chain (of argument) is joined (extended) to the day of resurrection.

85, (87).

1. On account of that heart-cherishing beloved, thanks (mixed) with complaint are mine (and, verily, this is wonderful):
If thou be a subtlety-understander of love list well to this tale.

Rewardless was and thankless——every service that I rendered:
O Lord! void of kindness let none be the served one (master).

To profligates, thirsty of lip, none giveth (even) a little water:
Thou mayest say:—"Those recognising holy men have departed from this land."

O heart! In His tress-like noose, twist not; (and from its fancy come out).
For, there,
Thou seest severed heads,—crimeless, guiltless.

5. With a glance, Thy eye drank our blood; and Thou approvest:
O Soul (of mine)! lawful is not protection to the blood-shedder.

In this dark night (the world), lost to me became the path of my purpose (knowledge of the true Beloved):
O Star of guidance (the Murshid, perfect and excellent)! come forth from the corner (and help).

From every direction, where I went naught increased to me save terror.
Beware of this desert, and of this endless Path.

Of this Path (of love), the end openeth no form
For, in its beginning, are a hundred thousand stages (and) more.

O sun of lovely ones! my heart consumeth:
Contain me, a moment, in the shade of thy protection.

10. Although, thou snatchedest my honour (and madest me despicable), I turn not my face from Thy door:
More pleasant is violence from the Beloved, than from the enemy, courtesy.

---

6. At night, when they lose the road,—by stars they find it.
By stars, navigators at sea keep the road; by stars, did Lord Wolseley in 1882 find (and keep to) the trackless road to Talu-l-Kabîr (the great mound).

7. In the stage of unity, naught increaseth to the holy traveller save terror on terror.

To thy complaint, love reacheth, if like Ḥāfiẓ
Thou recite (by heart) the Ḳurān with the fourteen traditions.

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11. روايت (tradition) signifies :—
the traditions contained in the small books (risā,il) relating to the rules of reading (tajwīd) the Ḳurān.
For the whole of the Ḳurān, are fourteen traditions.

86, (105).

1. Ever intoxicated keepeth me the waft of air of the tress-curl—— of Thine.
Momently ruined maketh me the deceit of the eye of sorcery—— of Thine.

O Lord! after such patience, one can see a night
Whereon, we may kindle the candle of our eye in the prayer-arch of the eye-brow—— of Thine.

The black tablet of vision, I hold dear for the sake
That to the soul, it is a book of the picture of the dark mole—— of Thine.

If Thou wish perpetually to adorn the world altogether
Tell the breeze that it should uplift awhile the veil from the face—— of Thine.

5. And if Thou wish to cast out from the world the custom of effacement:
(O true Beloved!) scatter (Thy tress) that it may shed thousands of souls from every hair—— of Thine.

Wretched, I and the morning breeze; two heads, revolving without profit:
Intoxicated,——I, from the sorcery of the eye of Thine; it, from the perfume of the tress—— of Thine.

For the kindness of the breeze, I have thanks for the perfume of the (true) Beloved,
If not, in the morning, from this side, how had been the passing—— of Thine?

Every moment, I used to consider the black (pupil) of the eye intent upon the blood of my heart; (and regarded it my enemy):
This moment, I hold it dear in memory of the dark mole (whose form it hath) —— of Thine.

O excellent! the spirit that ḤāfiẔ hath of this world and of the next world,
Naught cometh into his eye, save the dust of the head of the street——of Thine.

87, (110).

1. Thanks be to God that the door of the wine-tavern open,—— is.
In such a way that, my face of supplication upon its door—— is.

Through intoxication, all in tumult and shout are the jars (the seekers of God);
And that wine that in that place (the threshold of the Murshid) true is, not illusory,—— is.

From Him, intoxication, and tumult, and pride: all—— is.
From us, helplessness, and weakness, and supplication all—— is.

The mystery that to the people I uttered not, and shall not utter:
To the Friend, I shall utter; for confidant of the mystery He—— is.

5. The twist of the tress, curl within curl, the explanation
One cannot shorten; for long this story—— is.

The load of Majnūn's heart; and the curl of Lailā's tress—
The cheek of Maḥmūd (of Ghuznī) and the sole of the foot of Ayāz—— is.

Like the hawk, I have stitched up my eye from all the world:
Since, on Thy adorned cheek, my eye open—— is.

Whoever entereth the Ka'ba of Thy street,
Through the Ḳibla of Thy eye-brow (arch) in the very act of prayer—— is.

O people of the assembly (Murshids)! the consuming of the heart of poor Ḥāfiẓ
Ask ye the candle that, in burning and melting—— is.

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6. Maḥmūd (*b.* 967 *d.* 1030) is buried at Ghuznī. On his tombstone of white marble lies his mace of a weight that few men can lift.
He made twelve expeditions into India; took Lāhūr, Dilhi, Kanauj; destroyed many Hindū temples; broke to pieces the famous idol of Somnāth, the fragments of which he sent to Ghuznī Maka, Madina.
Ayāz was his favourite slave.
Majnūn, the distraught lover of Lailā, lived in the time of Khalīf Ḥashām of 'Umaya 721 A.D. His real name was Ḳais. The word Majnūn signifies distraught.
Lailā was the mistress of Majnūn.
By her father, she was commanded to think no more of Majnūn.
Majnūn became distraught and soon died. Lailā soon followed him, leaving her father to vain remorse.

7. They sometimes put a hood over the eyes of the trained hawk.

9. The sorrowful one (the consuming candle, well knoweth sorrow (melting).

88, (83).

1. The produce of the workshop of existence and dwelling (the whole world)——
all this is naught;
Bring wine (of the love of God). For the goods of the world——
all this is naught.

The desire of the heart and of the exalted soul is the society of the Beloved:
All that is (my desire); and, if not (gained), heart and soul,——
all this is naught.

Fortune is that which, without the heart's blood, cometh to the bosom:
And, if not, the garden of the Beloved (gained) with effort and toil——
all this is naught.

For the sake of shade, endure not the favour (even) of the (great) Sidra and the (great) Ṭūbā tree
For, O moving cypress, when well thou lookest,—— all this is naught.

5. A space of five days (it is) that thou hast in this stage of favour;
Rest pleasantly awhile. For Time—— all this is naught.

O **Sāḳī**! We are waiting on the shore of the ocean of death,
Regard (it) again. For from lip to mouth—— all this is naught.

Take no thought of being rent (with dishonour); and be glad like the rose
On that account that, the power of the passing world—— all this is naught.

Zāhid! beware; be not secure of the sport of pride
For the path from the cloister to the temple of the Magians,——
all this is naught.

Wailing and weeping have consumed me sorrowful:
The need of narrating and of explaining apparently—— all this is naught.

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4. In the seventh heaven is the Sidra tree; and, in the fourth heaven, the Ṭūbā tree, whose branches reach to all the skies.

Some say:—
(*a*) that the Sidra and the Ṭūbā tree are one and the same tree.
(*b*) that the Sidra tree is the tree of life; and the Ṭūbā tree, a tree known on earth as the jujube (Zizyphus Lotus).
See Ḳurān, x, 9; xiii, 28; lvi, 25; the Apocalypse, xxii, 1, 2.

8. Between the cloister and the temple of Magians the distance is naught. Many a one hath travelled it in a moment. See Ode 107, c. 5.

10. The name of Ḥāfiẓ accepted the writing of honour (in the whole world);
But, in the opinion of profligates, the writing of profit and of loss——
all this is naught.

89, (85).

1. What kindness it was when, suddenly, the dropping (of ink) of thy pen
Represented the obligations of our service according to the goodness of
—— thee.

To me, salutation thou hast written with the nib of the pen:
Be not the work of Time's house without the writing of—— thee!

I say not—in mistake, thou recollectedest me, heart bereft:
For, in wisdom's account, mistake lieth not in the pen of—— thee.

Despicable, make me not in thanks for this (divine) favour
That lasting Fortune, dear and honoured, held—— thee.

5. Come. For, by thy tress-tip, I will vow
That (even) if my head goeth (from my body), I will not uplift it from the feet
of—— thee.

Of the state of us (slain), thy heart may become acquainted; but (only) at the time,
When the tulip blossometh from the dust of those slain of grief for—— thee.

The morning breeze (the Murshid, perfect and excellent) urgeth a tale to every rose (disciple);
Path to the informer, how gave the watcher (Shaiṭān, or imperious lust) into the sacred enclosure of—— thee.

(O beloved!) with a draught, assist the soul of us thirsty
When, from the cup (of Jamshīd), the limpid water (of life) of Khizr they give
—— thee.

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1. Ḥāfiẓ sent this ode by way of a letter in reply to a friend's letter.

8. خضر (Khizr):—
The Muslims usually confound Khizr with Phineas, Elias, and St. George, saying that his soul passed by metempsychosis through all three.
Some say that he was one, Balya ibn Maikān, in the time of Firīdūn (B.C. 800); that he preceded Ẕū-l-Ḳarnain.
(Asa, ab ibnu-r-Rayesh); and that he lived in the time of Mūsā.
It is also said that he was the general of the monarch Ẕū-l-Ḳarnain, was Ibrāhīm's nephew and the guide to Mūsā and Irā,il in their passage of the Red Sea and the desert.
He was the guide of Alexander the Great to the Water-of-Life situated in the Zulmāt (Darkness).

Dweller at thy door is my heart: guard it;
For the reason that, without grief, God hath kept—— thee.

10. 'Tis the ambush-place: and very swiftly thou goest. Be sensible:
Do not (go swiftly) lest, from the (broad) king's highway, should ascend the dust of—— thee.

O 'Īsā-breeze! happy ever be all thy time
For alive became the heart-broken soul of Ḥāfiẓ by the breath of—— Thee.

Having drunk of the water of life, he is not to die until the day of judgment. Wherever he planted his foot, the spot became green.

Hence, his name Khizr (green).

See the Ḳurān xviii; and Wilberforce Clarke's translation of the Sikandar Nāma, cantos x and lix.

90, (43).

1. O chaste beloved! Who draweth the fastening of the veil of—— thee?
O (lovely) bird of Paradise! grain and water, who giveth—— thee?

Went sleep from my eye in this liver-consuming thought——
Whose bosom is the dwelling and sleeping place of—— thee

Suddenly, from the embrace of me, heart-shattered, thou wentest:
Let us see, whose place became the place of rest and of sleep of—— thee?

The wail and plaint that I made, all thou heardest not:
O idol! 'tis manifest that lofty is the station of—— thee.

5. The darvīsh, thou askest not! and I fear that there is——
Neither thought of his forgiveness, nor care for his punishment, to—— thee.

O thou heart-kindling palace that art the dwelling of affection,
O Lord! ruined, let not the calamity of time make—— thee.

In this desert (of divine knowledge), the water pool (stage of purpose) is far. Keep sense,
So that the Ghūl (one outwardly good; inwardly bad) of the desert, may not, with the mirage, deceive—— thee.

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1. Once upon a time, Ḥāfiẓ's lawful spouse became distressed of heart; and went to her father's house.
After a while, from the purity of his heart, Ḥāfiẓ discovered the purity of her heart; to and, its conciliation, hastened.
He wrote this ode and sent it to her.
On receiving it, the beloved one (who was of trusting heart) combed her heart as she combed her hair; made it pure; and went to him, as is stated in couplet 11.

4. When a place is lofty, to it no sound reacheth.
Hence, the wail of Ḥāfiẓ reached not the ear of his beloved.

7. Ghūl is a kind of Shaiṭān, or of evil Jinnī, that eateth men. Some say it is a Jinnī, or an enchanter, that assumeth various forms.
It appeareth in the form of human beings, and of various animals, in monstrous shapes; it haunteth burial grounds and other sequestered spots to feed upon dead human bodies, and to kill any human creature that chanceth to fall in his path.
Some say that it is a demoniacal animal which passeth a solitary existence in the deserts, resembling both man and brute; and that it appeareth to a person travelling alone in the night and in solitary places and lureth him to destruction. (Al Ḳazvīnī).
When the Shaiṭāns attempt to hear words (from the confines of the lowest heaven), they are struck by shooting stars..

The great arrow of a glance that, at my heart, thou castedest,— missed:
Let us see what designeth the good judgment of—— thee.

O heart! while in the path of old age, by what way goest thou?
In mistake, all at once, became expended the season of youth of—— thee.

10. That eye of intoxication struck (and made restless) the path of the lover's heart:
From this way, 'tis manifest that wine is intoxicated of—— thee.

Ḥāfiẓ is not a slave who fleeth from his master,
Show a little kindness; come back; for I am ruined through reproach of—— thee.

Some are consumed; some falling into large weirs become crocodiles, and others falling upon land become ghūls.

Several of the companions of Muḥammad saw ghūls in their travels. 'Umar saw, while on a journey to Syria, a ghūl before Al Islān, and struck it with his sword. Properly, the female is called ghūl; and the male, ḳutrub.

These beings and the ghudar (or gharar) are the offspring of Iblīs and of a wife, whom God created for him of the fire of the Simūm (smokeless fire, Ḳurān xv, 27); they sprang from an egg.

(Tradition from Wahb ibn Munabbih, in the account of the early Arabs in the Mirātu-z-zamān).

The ghūl (female) appeareth to men in the desert, in various forms; converseth with them; and sometimes yieldeth herself to them.

10. The second line may be:—
(*a*) From this way, 'tis manifest that intoxicated of wine is the eye of—— thee.
(*b*) From this way, 'tis manifest that wine is the intoxicator of—— thee.

91, (39).

1. That Bold One of Parī-face (the true Beloved) who, last night, by me——passed,
What sin saw He that, by way of Khiṭa,ī, He—— passed?

Since from my sight, went that world-seeing eye,—
None knoweth what tears from my eye have——. passed.

Last night, from the passing of the heart's fire, to the candle passed not
That smoke (sigh) that, to our head, from the liver's consuming—— passed.

(Being) far from His face, momently, from the fountain of my eye,
A torrent of tears came; and the deluge of calamity—— passed.

5. From our feet, we fell when separation's grief came:
In grief, we remained, when from the hand, the remedy (union with Thee)——
passed.

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1. This ode was written in the state of قبض (ḳabṣ) "contracting," when manifestations of glories are closed to the holy traveller.

ترک پري چهرهٔ (the Turk of Parī-face) signifies:—

(*a*) The true Beloved (God), who is the desired of all. They liken the true Beloved to Turk for the reason that, in eternity without beginning, the Distributor gave beauty in excess to the Turkān.

(*b*) Manifestations of glories of the true Beloved, whose splendour is desired of all. See Ode 8, couplet 1.

خطاي signifies:—

(*a*) if read khaṭa,ī, sin.

(*b*) „ khiṭa,ī, Cathay, a lofty country.

The first خطاي has the meaning (*a*); and the second, the meaning (*b*).

In ṣūfī,ism, whenever a city, or a country, is named, it signifies this, or the next, world.

When the doors of manifestations are opened to the holy traveller, the travelling of love's Path, becometh easy; and joyously he travelleth the desert of that Path.

This is basṭ (expanding).

When the doors of manifestations are closed, difficulty occurreth; the luminous world becometh to his eye stain and dark; and he crieth "O woe is me"?

This is ḳabẓ (contracting).

If, in both instances, khaṭā,ī (sin) be read بِ will signify "by reason of"; and we shall have:—
Those manifestations of glories that, last night, passed before us,—saw He what sin, by reason whereof sin passed?

The heart said:—"With prayer, one can again obtain union with Him."
'Tis a life-time since my life all in the work of prayer—— passed.

Wherefore do I bind (put) on the pilgrim-robe (of the true Beloved), for that Ḳibla is not here?
In effort, wherefore do I strive since from (mount) Marvah, (mount) Ṣafā hath —— passed?

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7. *The iḥrām (pilgrim-robe)* is a mean garment composed of two cloths,—one extending from the wais tto the feet; the other from the shoulder to a little below the waist,—robed wherewith pilgrims enter Maka to celebrate the festival of the tenth day of the month Ẕu-l-Ḳa'dat) last but one of the Muḥammadan year. See Ode 35.

صفا (Ṣafā, purity) is the name of a mountain near to glorious Maka; and so is Marvah.

See the Ḳurān ii, 153.

The second line signifies:—
In effort wherefore do I strive when, from our heart, the purity of glories hath departed?
Sarah (Ṣarāḥ, pure) being barren, Ibrāhīm took to himself her handmaiden Hagar (Hajir, elegant), who bore him a son Ismā'il "heard of God." Then Hajir became the object of Sarah's envy; and Ibrāhīm was compelled to remove her and Ismā'il from the land of Sham to where Maka now standeth. The angel Jibrā,īl directed him where to go, and where to stop.

When Hajir implored Ibrāhīm not to abandon her and her helpless child in so desolate a spot he told her that such was the will of God conveyed to him in a dream and left her.

Having consumed all the food that Ibrāhīm had left her, hunger and thirst caused her milk to dry up. Apparently she and her son were doomed to die a most cruel death.

She ascended mount Ṣafā, and there wept in anguish of heart, crying out for assistance.

Descending she hastened across the intervening valley, and ascended Mount Marvah. There she was unable to see any dwelling or any spring of water.

In grief, she went seven times between these two mounts, each time stopping to guard her son against the wild beasts. At length, from Mount Marvah, she heard a sound which ultimately directed her to her son.

There, she found a new-risen stream of pure water (zam zam).

Some suppose:—
(*a*) that the water gushed out where the child lay.
(*b*) that God (in answer to her cries and those of her son) let gush forth the waters.

She was told (by Jibrā,īl) that the stream would continue to flow; that Ibrāhīm would return, and, there, build a house (the Ka'ba) that should become (as it has become) the Kibla of millions of people; and that her son would be a prophet.

Attracted by the unexpected appearance of birds, a tribe (the Banī Jarham), whilst on their way from Yamīn to Sham, arrived.

Having heard Hajir's story, this tribe established itself on this spot (Maka).

Through Jibrā,īl, Ibrāhīm was informed of the happy condition of Hājir and her son.

Once a year he mounted a swift camel (Barḳ) and paid them a visit.

In commemoration of Hajir's hurryings to and from between mounts Ṣafā and Marvah, pilgrims run, to this day, seven times between the self-same mounts.

The second line may be:—
In effort, wherefore do I strive since from my heart purity hath——passed?

Yesterday, with the essence of the pity, when he beheld me, the physician said:—
"Alas! beyond the rules of cure, thy grief hath—— passed."

O friend! for asking **Ḥāfiẓ** (how he fareth) plant thy foot (to visit him)
Before that time when they shall speak saying:—"From the frail house (this "world) he hath—— passed."

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8. The rules are:—
قانون the institutes.
شفا the cure.
by ابو علي سينا (Abū 'Alī Sīnā, Avicenna) born at Bukhārā 983 A. D., died at Hamadān 1037 A.D.
He was a learned man, but addicted to wine and to effeminating pleasures.
His books (100 in number) on medicine are now nearly all lost.

9. دارالفنا the frail house (this world).
دارالتقا the permanent house (the next world).

92, (65).

1. Save Thy threshold, my shelter in the world—— is none.
Save this door, my fortress-place—— is none.

When the enemy (Iblīs, full of fraud, man-seducing) draweth the sword, we cast (away) the shield (in flight):
For save weeping and wailing, our sword—— is none:

From the tavern-street, why turn I away my face?
For better than this, in the world, my way and path—— is none.

If, into the harvest of my life, Time cast fire (and consume it),
Say:—"Consume (it); for, equal to a little blade of grass, in my opinion, it (life) —— is none."

5. I am the slave of the saucy eye of that straight stature,
From whose wine of pride, at any one, glance—— is none.

Thus it is, that, in every direction, I behold the snare of the Path:
Save the shelter of His tress, my shelter—— is none.

O King of the dominion of beauty! go (impetuously) rein drawn:
For at the head of a street, is it not a justice-seeker—— is none?

---

2. سپر انداختن (to cast the shield) signifies:—
to flee.
سپر نیانداختن (to cast not the shield) signifies:—
az barāe jang muhayā va mustaḳid va mustaḥkim shudan
to be ready, prepared, and fortified for battle.
تیغ زدن (to draw the sword) signifies:—
the seduction by the offspring of Ādam and of Havā (Eve) who are partners with Shaiṭān.
Who hath dependence on something of the world's goods, that dependence alloweth him not to proceed.
It saith:—
"That something that thou hast, in it partnership is mine with thee."
When 'Isā went to heaven, the country of the Omniscient, He had with him a needle.
Shaiṭān obstructed his path; and, towards the needle displayed hostility.
'Isā immediately cast away that needle, and made his way to heaven.
When Shaiṭān (man's enemy) cometh before me, I make myself firm in freedom. Whatever he questioneth I put aside.
Like 'Isā I take the path to my purpose that I may take to my bosom that Desired one.
Mine is no business with the world's goods; and, no work save weeping.

Be not in the pursuit of injury: do whatever (else) thou desirest:
For in our Sharī'at, save this, a sin—— is none.

In every city the eagle of violence hath drawn out his wing:
The bow of a corner-sitter, and the arrow of a sigh—— is none.

10. To the (black) tress and the (dark) mole give not the treasure of the heart of Ḥāfiẓ;
For (to do) deeds like these, the power of every black one (the black tress and dark-mole)—— is none.

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9. The lot of the people is tyranny. From it is no escape save:—
(*a*) by sitting in a corner;
(*b*) „ lamenting to God;
(*c*) „ the bow of a recluse, and the arrow of a heart's sigh.

93, (73).

1. O Sāḳī (Murshid)! bring wine; for the fasting month (the Ramaẓān)——
hath passed.
Give the goblet; for the season of name and fame—— hath passed.

Dear time hath passed. Come; let us repeat the omitted prayers
Of a long life that without the presence of a goglet and of the cup (the Murshid)—— hath passed.

Like aloe-wood, how long can one consume in the torment of repentance?
Give wine. For life in the essence of raw madness—— hath passed.

(O perfect Murshid! with the wine of divine love), make me intoxicated even so that from selflessness I shall not know,
In the plain of imagination, who hath come, who—— hath passed.

5. In the small (hope) that a draught of Thy cup may reach us,
In the inn (place of worship), every morning and evening, prayer to Thee
—— hath passed.

---

1. ساقي. (cup-bearer) signifies:—
"the murshid who hath brought his inclination to the fortune of God.

ماه صيام (month Ṣiyān) signifies:—
(*a*) the month, Ramaẓān, wherein to fast is an essential command. The Kurān ii, 181. Ode 113.
(*b*) a time, wherein Ḥāfiẓ practised that custom; and a perfume of the divine knowledge of God reached the perfume-place of his heart.

They call the following of this custom—"the dear-time," because:—
(*a*) this time is the base of the ascent of the Path, and the means of discovering truth. Without it, the travelling of the desert of Ṭarīḳat is not attainable; and the holy Traveller travelleth not the Path of Love.
(*b*) the times of Life, (to the limit of its own nature) is a jewel of great price; and the destroying of it is the cause of penitence.

A poet saith:—
"Every breath that goeth is a jewel of Life;
"The price of the mine is the tribute of two worlds (this and the next).

When the Ṣūfi, in the beginning of state goeth on the travelling of the Path, be practiseth austerity and piety, whereby purifying and glorifying may be his; and he may become fit for Love.

O Murshid! explain Love; and take us out from ourselves. For the time of outward worship (wherein name and fame are skirt-seizing; and the name and the customs of the world are in mind) hath passed; and the lightning of Love hath begun to flash: and the darkness of the attachments of the people of the world, to collect.

In futility, dear time hath passed; and, for its plunder, we hastened not.

Come; make reparation for that space of life that, without the Murshid, passed in idleness.

To the heart that was dead, a great life reached the soul,
Since into its (the heart's) perfume-place a perfume (of wine of love), from Thy breeze,—— hath passed.

The Zāhid had pride (of his devotion); took not the path to safety:
By the path of supplication, the Profligate (the holy traveller) to the House of Safety (Paradise)—— hath passed.

O Zāhid! know (together are)—thou and Khilwat, and solitude, and need:
For the lover (of God), order for perpetual ease—— hath passed.

The cash of the heart that was mine became expended in wine:
It was counterfeit coin. Therefore into the unlawful it—— hath passed.

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8. See p. 164.

9. The cash of my heart in the Path of Love, became expended; and in Love-play,
It was a counterfeit coin, ruined, black from the heat of the fire; it took no currency in the market of Sharī'at; none took it for anything, nor placed it in place.
Therefore, to Love's market it hasted; and there found currency, as Shaikh Fakhru-d-Dīn 'Irāḳī saith:—
"In circuit of the Ka'ba, I went: to the sacred enclosure, they gave me no access: saying:—
What didest thou outside, that inside (the house) thou comest.
"Into the cloister, I go: from within, a voice issueth,
"Saying:—Come! Come! 'Irāḳī, for thou art of the special ones (with God)."
When I entered Love's Path, I expended the cash of my heart.
When, by reason of want of currency, my heart was counterfeit,—it went into the Path of the sacred enclosure; and for the revealing of the counterfeit, went, with respect, like the false coiners.
Every piece of gold that is counterfeit, came forth black from the heat of the fire.
Then Love is a fire, wherein the Knower displayeth hearts.
Unlawful, they have called Love; since it causeth the seeker to reach the Sought.
After the seeker hath reached the Sought, is no room for Love; for the seeker hath become of those near to God.
When at this stage, the seeker becometh astonished—it is unlawful for him to incline to descendancy.
When, from loftiness of spirit, and height of penetration, I reached to the stage of the heart's mystery, up to mystery of mystery,—I severed my own attachments from heart and love (whereby grace riseth).
Then, by God's decree—
"The good deeds of holy men are equal to the bad deeds of those near to God."
At the time, when the Traveller, ascendeth beyond the stage of heart and love,—to it, again to return is unlawful for him.
In the mode of living of his companions, that counterfeit gold that, nowhere, hath currency is expended in the gaming-house and in the tavern.
Ārifs of knowledge, and Travellers, face on the Path, make not public mysteries in the travelling of the Path; and make not vain their evidence.
If, sometimes, in the state of effacement and intoxication, a mystery falleth, from one of them, to the public gaze,—thy make its remedy by asking pardon of God on account of state of effacement and intoxication.

10. (O admonisher!) again counsel not **Ḥāfiẓ**; for the path of austerity, found not,
A lost one (in love's path), to whose palate the sweet wine (of love)——
hath passed.

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10. The second line may be :—
A lost one; *because* to his palate, the sweet wine (of love)—— hath passed.

94, (75).

1. Since, abode in my heart, grief for him—— hath taken,
Like his dark tress, the darkness (of confusion and of bewilderment) my heart—— hath taken.

His (ruddy) lip like (red) fire is the water of life:
On account of that water (of life), us, a great fire—— hath kindled.

'Tis an age, since with soul my auspicious spirit,
Desire for that stature and height (of the Murshid),—— hath taken.

Of his lofty stature, I became lover,
Since loftiness of splendour, the work of lovers—— hath taken.

5. Since, in the shadow of his kindness, we are;
Away from us, why (is it that) he the shadow—— hath taken.

To-day, the breeze of morn is ambergris of perfume;
Perchance, the path of the desert my beloved—— hath taken?

From the river (of weeping) of my two eyes, the jewel of tear
The world, into the midst of incomparable pearls,—— hath taken.

O cypress of lily bosom (the beloved)! The tale (lustrous verse) of Ḥāfiẓ
Like the description of thy (lofty) stature, loftiness (of rank, of precious acceptance, of exaltation)—— hath taken.

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6. From the beloved (the Murshid), it is that the breeze of morn is ambergris of perfume.

95, (111).

1. My Lord! sweetly, Thou goest in so much that in Thee, head to foot (altogether)—— I die:
My Bold One! sweetly, Thou movest; before Thee,—— I die.

Thou saidest:—"Before me, when wilt thou die?" Why is haste?
A sweet demand, Thou makest. (Even) before Thy demand,—— I die.

The lover, separated and intoxicated, I am. The idol, Sāḳī, where is he?
Say:—"Proudly move; for before Thy beautiful form,—— I die."

O Beloved! through separation from whom, an age hath passed, so that I may die,—
Make—say—only one glance; so that, before thy dark gray eye,—— I die.

5. Thou hast said:—"My ruby lip giveth pain and also the remedy."
Sometimes before the pain; and sometimes before the remedy,—— I die.

Sweetly moving, Thou goest.——Far, the evil eye from Thy face!——
In my head, I have a fancy that, at Thy feet,—— I die.

Although, the place of Ḥāfiẓ is not in the private chamber of union with Thee,
O Thou (that hast) all places happy, before all Thy places,—— I die.

96, (108).

1. Passed an age since the fire of passion for Him, in the soul ——of ours was.
Through that desire that, in the desolate heart—— of ours, is.

In blood-water of the liver, are drowned the pupils of my eye; hence,
The fountain of love for this face, in the lamenting chest—— of ours, is.

The water of life, a drop from that ruby (lip) like sugar, is
The sun's disc, a great reflection, from the face of that shining moon——
of ours, is.

Since I heard:—"I blew into him My soul," certain became
To me this matter——that we property of His (are); and He property——
of ours, is.

5. Not to every heart, is a manifestation as to love's mysteries:
The confidant of this spiritual mystery, the possessor (God) of the lofty soul
—— of ours, is.

O praiser of God! explanation of the Faith (of Islâm), how long utterest thou?
Be silent:
In both worlds, our faith, the society of the Beloved—— of ours, is.

Ḥāfiẓ! Until the rūz-i-ʾākhīr (the judgment day), offer thanks for this favour,
That, from the rūz-i-awwal (the day of Alast), that idol, the comforter and guest
—— of ours, is.

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4. The Lord God formed man of the dust of the ground; and breathed into his nostrils the breath of life. Genesis ii, 7.
See the Ḳurʾān xv.

7. Rūz-i-awwal. See p. 5.

97, (68).

1. In every path of Islam, the image of Thy face fellow-traveller——
of ours is.
Ever, the perfume of Thy hair, the soul-informer—— of ours is.

In grief of those claimants, who forbid love,
The beauty of Thy face, the approved argument—— of ours is.

Behold, what saith the apple of Thy chin?
"Many a Yusuf of Egypt fallen into the pit,—— of our is."

If to our hand reach not Thy long tress,
The sin of the perturbed fortune, and of the short-hand—— of ours is.

5. To the chamberlain (Iblīs full of fraud) of the door of the private chamber, say:—
"Of those corner-sitting, a certain one (though through grief yellow of face like straw), the dust of the court—— of Ours is.

Although, apparently, He is veiled from our sight,
He, ever, in the sight of the tranquil heart,—— of ours is.

(O Iblīs!) If, as a beggar, Ḥāfiẓ knock (at) that door (whereof thou art chamberlain), open:
For, it is years since he, desirous of the moon-like face—— of Ours was.

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1. From our soul, the perfume of Thy heart is never separated.

5. Iblīs is the guardian of the door of unity (waḥidiyat); and prohibitor of the holy traveller of unity (aḥidiyat).

See the Ḳurân:—
Iblīs refuses to worship Ādam ii, 34; vii, 11—18; xvii, 63—65.
„ is accursed vi, 13—18; xv, 34—35.
„ „ respited till the judgment day vi, 14—15; xv, 36—38.
„ hath no power to injure God's people xv, 42; xvii, 67.

7. Couplet 7 is addressed to the watcher (Iblīs); and uttered by the true Beloved (God).

98, (77).

1. (O true Beloved!) If from the hand of Thy musky tress, a fault——
passed, it passed:
And, if against us from thy dark mole, an act of tyranny——
passed, it passed.

If, the harvest of one wool-clad (the Ṣūfī), Love's lightning——
consumed, it consumed:
If, against a beggar, the violence of the prosperous king—— passed, it passed.

If, from the Heart-possessor's glance, a load a heart bore, it bore:
(If) between the soul (the lover of God) and the true Beloved (God) a matter
——
passed, it passed.

From carpers, reproaches appear; but,
If, among fellow-sitters, aught unfit—— passed, it passed.

5. In ṭarīḳat (love's path), is no grief of heart. Bring wine (of love):
Every (former) impurity (of thy heart) that thou seest, when (into us), purity
——
passed, it passed.

O heart! keep firm of foot. For love-playing, endurance is necessary:
If a vexatious matter was, it was; if a tyrannous matter——passed, it passed.

O admonisher! say:—"Censure not Ḥāfiẓ who hath gone from the cloister."
How bindest thou the foot of a free one? If to a place he——passed, he passed.

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5. When (into us) purity passed, it (impurity) passed (away).
6. Be not vexed about a vexatious or a tyrannous matter. Let it go: make it gone.
7. The foot of the free, none hath bound.

99, (98).

1. Every one of auspicious sight, who, for happiness, went,——
To the corner of the wine-tavern (of retirement); and to the house of desire (the stage of love, and of divine knowledge)—— passed.

By means of the cup of half a "man," (the Murshid) the holy traveller of the Path revealed
The hidden mysteries (of love) that, in the world of witnessing,—— passed.

Come; and hear divine knowledge from me. For, in my speech,
A profitable subtlety of the bounty of the Holy Spirit—— passed.

From the star of my nativity, seek naught save profligacy.
For, with the star of my nativity, this deed—— passed.

5. From the morning, thou camest forth by the hand of another:
Perchance, from thy memory, the allowance of last night's wine,—— passed.

Perchance, the physician of 'Īsa-breath (the true Beloved) may, by a miracle, strive (to revive me):
For, beyond visiting the work of me shattered—— passed.

A thousand thanks, that, last night, from the corner of the wine-house (of love), Ḥāfiẓ,
To the corner of the cloister of devotion and worship (of God),—— passed.

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2. من (man, a weight) signifies:—
Manifestations in the night-season, the time of viewing God's glories. See Ode 144.

عالم شهادت (the world of witnessing) signifies:—
The appearing of the world, which is the place of 'Ārifs and the stage of God-recognisers.

6. The physician may signify the Murshid.
The time of death hath arrived, no time for visiting the sick remaineth.

7. خانقه (cloister) signifies:—
the corner where the holy traveller acquireth the treasure of the knowledge of God.

Ḥāfiẓ offereth thanks for his acquisition of the favour of sincerity, of service, and of devotion; and saith:—
"With sincerity, to offer devotion only twice is higher than forty years of devotion, wherein is the perfume of hypocrisy."

100, (90).

1. From His lip of ruby, a (single) draft we tasted not; and He departed:
His face, moon of form, we beheld not to our fill; and He departed.

Thou mayst say:—"By our society, He hath become greatly straitened."
His chattels (thus quickly), He bound up: about him, we arrived not,——
and He departed.

Many the Fātiḥa and the Ḥarz-i-Yamanī that we recited:
After that, we murmured the Ikhlās,—— and He departed.

He said:—"From the order of my writing, draw not your head, lest I depart,"
From His writing, we drew not our head,—— and He departed.

5. A glance, He gave saying:—"From the street of desire (love), I depart not:"
Thou sawest how, at last, we purchased the glance,—— and He departed.

He said:—"Who seeketh union with Me, severeth himself from himself:"
In the hope of (union with) Him, we severed ourselves from ourselves,——
and He departed.

Proudly moving, He went into the sward of beauty and of grace. But,
In the rose garden of union with Him, we moved not,—— and He departed.

His form in gracefulness is the effect of God's creation;
On His face, we fully (to our fill) cast not our glance,—— and He departed.

All night, weeping and wailing, we did like Ḥāfiẓ:
For alas! for bidding Him farewell, we arrived not,—— and He departed.

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3. فاتحه (fātiḥa) signifies:—
the first (opening) chapter of the Ḳurān.
اخلاص (sincerity) signifies:—
chapter cxii of the Ḳurān.
حرز يماني (the charm of Yaman) signifies:—
the prayer that, on journeying to Yaman, Muḥammad taught.

101.

1. O sorrow! my (true) Beloved remained in grief and sorrow for me,——
and departed;
Us, like smoke on the fire, He placed;—— and departed.

To the intoxicated, of the wine of love, joy exciting,
He gave not a cup; caused him to taste (the bitterness) of every separation;—— and departed.

When I became His prey, me shattered, wounded,
In the sea of grief, He left; urged his steed,—— and departed.

I said:—"Perchance, by device, I may "bring Him into the snare:"
From me, He fled; affrighted my steed of fortune;—— and departed.

5. When in my heart, my heart's blood found the place strait,
From the path of the eye to the desert, rose colour (heart's blood) ran,
and departed.

When the happiness of service aided not the slave,
He (the slave) kissed the threshold; caused service to arrive;——
and departed.

Within the veil (of the bud), was the rose, when the bird of morning time (the true Beloved),
Came to the garden (of existence) of Ḥāfiẓ; cried out,——
and departed.

---

7. The rose within the bud is Ḥāfiẓ, still youthful.

102, (101).

1. Who is not fallen into that doubled tress—— is none;
In whose path is it, that a snare of calamity—— is none?

Perchance, thy face is the mirror of divine light:
O God! (I swear) that thus it is; and, in this, dissimulation and hypocrisy——
is none.

The Zāhīd giveth me repentance of thy face. O Excellent face!
His (the Zāhīd's), any shame of God; and shame of thy face—— is none.

O candle of the morning! weep at the state of mine and of thine:
For this hidden burning, thine is none; and mine—— is none.

5. Witness is God; and God as witness is sufficient:
For less than the shedding of blood of martyrs, this (bloody) weeping,——
is none.

The narcissus seeketh the way of thy eye, O excellent eye!
To the wretched (narcissus), news of its mystery; and, in its eye, light——
is none.

For God's sake, adorn not thy tress; for ours,
Is no night when, with the morning wind, many a conflict——. is none.

Last night, He went; and I said:—"O idol! fulfil Thy covenant:"
He said:—"O Khwaja! thou art in error: fidelity in this covenant——is none."

Since from the corner-sitters Thy eye ravished my heart:
To be in thy train, a sin on our part—— is none.

10. O candle, heart-kindling! come back; for, without Thy face,
At the banquet of companions, the effect of light and of purity—— is none.

If the Pīr of the magians become my Murshid——what difference?
There is no head, in which a mystery of God—— is none.

Against the (sun resplendent), to speak saying:—"I am the fountain of light."
Worthy (even of obscure) Suhā, the great ones know—— is none.

---

12. Suhā is an obscure star in Ursa Major. If illusory beloved ones may claim to something, it is improper; or if other beloved ones do so before my (true) Beloved.

The consoling of travellers is the cause of excellent mention;
O soul! in your city, this rule—— is none.

If he suffer not the arrow of reproach, what doeth the lover?
With any warrior, the shield against the arrow of destiny—— is none.

15. In the cloister of the Zāhīd; and in the chamber of the Ṣūfī
Save the corner of Thy eye-brow, the arch of prayer—— is none.

O thou that hast lowered Thy claw for the blood of Ḥāfiẓ's heart
Perchance, thought of the plunder of the Ḳurān of God (that is in Ḥāfiẓ's heart), thine—— is none.

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16. Ḥāfiẓ knew the Ḳurān by heart. To take his heart, is to take the Ḳurān of God.

103, (100).

1. (O true Beloved!) from the ray of Thy face, luminous a glance——
is not, that is not:
The favour (of collyrium) of the dust of Thy door,—on an eye——
is not, that is not.

Those possessed of sight (the prophets who, with the inward eye, behold the real beauty of God), are the spectator of Thy face. Yes:
The desire of Thy tress, in any, a desire—— is not, that is not.

If through my grief for Thee, my tear issue red (bloody),——what wonder?
Ashamed of that done by himself, a screen-holder—— is not that is not.

The water of my eye, whereon is the favour (collyrium) of the dust of Thy door
Under a hundred favours of His, the dust of a door—— is not that is not.

5. (O Beloved!) so that on Thy skirt, a little dust may not settle,
The torrent of tears from my vision, a great pathway—— is not that is not.

For dainty ones, love's journey is forbidden; forbidden
For, with every step in that path, a danger—— is not, that is not.

So that, everywhere, it (the breeze, the acquainted Murshid) may not boast of the evening of Thy tress-tip (the time of ecstasy of attraction of God's grace),
Conversation with the breeze (the acquainted Murshid), mine a morning——
is not that is not.

---

1. This may be addressed to the Murshid.
"Is not that is not"
Luminous a glance is not that is not from the ray of Thy face.
So, with the other lines.

2. Although, Thy hearty love is especially for the prophets; yet Thy love existeth in all things.

7. شام (evening) signifies:—
the time of ecstasy of effacement in search of that existence, so that ever thou art in that existence.

زلف (tress) signifies:—
(*a*) the attraction of God's grace;
(*b*) the hidden divine essence,—which meaneth the upspringing of the world, the field of the first (this) and the last (the next) world.

No good counsel is it that the mystery should fall out of the screen.
And, if not, in the assembly of profligates, a piece of news (of both worlds)——
is not that is not.

Of this distraught fortune, I grieve; and if not,
Apportioned from the head of Thy street, another—— is not, that is not.

10. O sweet fountain! from the modesty of Thy sweet lip (the stream of divine grace),
Now, steeped in water and sweat (of toil of search), a piece of sugar (the illusory beloved)—— is not, that is not.

Not from Thy hand, am I, heart-bereft, bloody of liver:
For from grief for Thee, a liver full of blood—— is not, that is not.

In the desert of love for Thee, the (noble) lion becometh (through fear) the (crafty) fox:
Alas, this Path! wherein a danger—— is not that is not.

From existence, this degree of name and of fame mine is that is
And if not, in that place, from weakness, an effect—— is not, that is not.

On me, wherefore bindest thou the girdle of malice, when of love,——
On the waist of my heart and soul, a girdle—— is not, that is not.

The divine essence was the witness in the world of non-existence; and, when we reached this upspringing place (this world) showed the way to the hidden.
The object of the holy traveller's talk with the Murshid is to prevent the Murshid from revealing to the world the goodness either of the attraction of God's grace, or of the up-springing of the world. For to reveal them is the cause of disaster.
Through jealousy, the holy traveller thus acteth.

Khwaja Ábdu-l-lāt Ansarī saith:—
"The world is a dust-heap, wherein the wise sow; it is not a plain, wherein the ignorant sow."

Shah Abū-l-Ma'ānī saith:—
"O distraught one! What is the world? It is the Illusory, truth-showing; not, the Truth, Illusory-showing."

10. شکر (sugar) signifies:—
Illusory beloved ones, sweet as sugar, possessed of artifice in decoration and in adornment of their person, on whom is the glance of the men of the world.
There is no beloved nor lovely one who, in search of the Desired one, is not immersed in sweat.
Although illusory beloved ones are like to sugar; and, on them is the glance of the Sages.
Not one is there who would not turn to Thy grace; and plant this plant in the soul's garden.

15. From the head of Thy street, I cannot go a step :
And, if not, in the heart of the heart-bereft, a journey—— is not that is not.

O gleaming torch ! in thy head, what hast thou
That, through thy action, roast meat, a liver—— is not, that is not.

Save this subtlety that Ḥāfiẓ is not pleased with thee,
Wholly, in thy existence, a skill—— is not, that is not.

104.

1. The cause of pleasure and of joy, the sight of the Pīr of the Magians—— is:
Of the garden of the wine-house, wonderful the climate—— is.

The head of the Lords of Liberality (in supplication) at His (the true Beloved's) foot——is best:
Save this interpretation and explanation, the abandoning of respect, boldness, —— is.

The tale of Paradise, and the fame of the heavenly House (the Ka'ba),
An explanation of the dignity of the wine-vault of the daughter of the grape (wine)—— is.

Our gracious heart seeketh a cup of ruby (wine);
In search of silver and in the attraction of gold, the miser—— is.

5. In eternity without beginning, on every one's head passed a decree:—
(In this world) the Ka'ba, and the Idol-temple; and (in the next world), Paradise and Hell—— is.

Attainable is no treasure without the (deadly) snake. Tell no tale:
Abū Lahab's flame (to destroy) Muṣṭafā's fortune—— is.

Pure essence (descent) is the jewel of pomp; but
Strive for work. For, neither by birth, nor by lineage, pomp—— is.

By this very Path, by God's grace, the heart of Ḥāfiẓ
Ever making effort, in search, day and night,—— is.

---

3. The Ka'ba built in the form of Heaven's vault is heavenly.

5. Worship at the Ka'ba causeth man to reach to paradise; at the idol-temple, to hell.

6. Muṣṭafa (the chosen one) is a title of Muḥammad.
Abū Lahab, nephew to Muḥammad, bitterly opposed him. See the Ḳurān cxi; and Sale's preliminary discourse.
Ode 152.

105, (92).

1. The curve of Thy tress is the snare of infidelity and of Faith (Islām):
This matter is a little from His work-shop.

Thy beauty is the miracle of beauty. But,
The tale of Thy glance is clear magic.

Thy lip is the miracle (life-giving) of 'Īsa. But,
The tale of Thy tress is a strong rope.

I called Thy lip the water-of-life. But,
What room for water, when that is our running water?

5. Be a hundred (shouts of) Afrīn! on that dark eye,
Which, in lover-slaying is the creator of magic.

A wonderful science is the science of love's form:
For the (lofty) seventh sky is the (low) seventh land.

Thou thinkest not that the evil-speaker departed (in death), and took his life (in safety):
(In error, thou art). His account is with the two noble recorders.

(In safety), how can one take one's life from Thy bold eye,
That ever is in ambuscade with the bow?

Ḥāfiẓ! be not secure from the snare of His tress.
That taketh the heart; and is now in fancy (of taking away) religion.

10. O heart! draw His grace with soul like Ḥāfiẓ:
For graceful is the gracefulness of the graceful.

From love's cup, Ḥāfiẓ drinketh wine,
On account of this, he is ever a profligate and an intoxicated one.

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4. معين (running) is the past participle from عين just as مبيع is of بيع

6. Love's path is a strange path, wherein exaltation is degradation. For holy travellers it is, on account of its difficulty, a path of regret.
In love's requirements, the greatest exaltation of the lover is in humbleness and lowness.
The seventh heaven is the height of exaltation; and the seventh land is the opposite thereto.

7. كرامًا الكاتبين (Kirāmu-l-Kātibain) signifies:—
The two angels who record in the rūznāma (record-book) man's good and bad deeds.

106, (25).

1. The fast (the time of austerity and of inward purity) a side hath gone; and the 'īd (the time of manifestations, of glory of God's qualities, of tumult of love, and of the light of the heart) hath come; and hearts have risen (in tumult):
In the wine-house (of the heart), the wine (of love) hath come into tumult; and it is necessary to ask (for the Murshid).

The season of (hypocritical) austerity boasters, weighty of life, hath passed:
Hath risen, the time of gladness and of joy-making of profligates.

Him, who like us drinketh the cup,——what reproach reacheth?
In regard to the profligate lover, neither is defect, nor is fault.

---

1. روزه (fast) signifies:—
A time when men of the path, at the beginning of state, for the purifying and rendering void the interior, are engaged in austerity and piety; and turn from the nature of man to the nature of the angel.

عید ('id) signifies:—
The time of manifestations when the discovery of the glory of qualities is the holy travellers.
At this time, he inclineth to delight and to desire.

2. رندان (profligates) signifies:—
a crowd who bring forth their head in contempt for the people; and keep their own perfection concealed like the cotton-pod, that outwardly appeareth hard and ugly, and inwardly is soft and white.

The time of austerity, of piety, of abstinence, and of foodlessness (which, for the purifying of the interior was effective) hath ended; and the time of manifestations and of glories hath entered by the door.

Hearts have become joyous; and the country of my existence, prosperous.

Love's heat hath boiled from my heart; and with loud voice, shouted:—
"With unfeigned sincerity, it is necessary to seek a Murshid. For the time of hypocritical "austerity-boasters hath ended; and the time of joyousness of profligates, begun."

A wretched one saith:—
"Be the intoxicated profligate, that thou mayst become full of pearls like the shell.
"Be outwardly hard and ugly; inwardly shining and pure.
"Not like the hypocritical Zāhids.
"How long wilt thou be like the snake, inwardly deadly poison; outwardly soft and clean.

"Weighty of life" signifies:—
One with weighty attachments to the world.

That wine-drinker (profligate) in whom is neither the (double) face, nor hypocrisy,
Is better than an austerity-boaster, in whom is the face of hypocrisy.

5. We are neither hypocritical profligates, nor the companions of hypocrisy:
Witness to this state is He, who "is the Knower-of-hearts."

The ordinances of God, we perform; and do evil to none:
Whatever they say is "unlawful," we say not "it is lawful."

What mattereth it——if thou and I drink some goblets of wine?
Wine is of the blood of grapes; it is not of your blood.[7]

This (wine-drinking) is not the defect that, from this defect, injury will be:
And if it be the defect,——what matter? The man without defect——
is where?

---

6. On the part of holy travellers and of seekers of information, divine grace is the preservation of degrees.
If he observe them not, he becometh a sinner in the order of People of the Path.
"If thou preserve not the degrees, thou art an impious one."
In love's path the holy traveller must not divulge its mysteries; nor make vain his testimony.
"Who knoweth God, his tongue is dumb."
In the formidable shari'at, the traveller should be firm of foot; and deviate not from it a hair's breadth.
See Ode 133, couplet 1.
Behold that decoration of life, which is the preservation of the degrees of the traveller of information; and the preservation of which is a divine command,—I will take up.

7. خون شما (your blood) signifies:—
The slander (like blood-shedding) of the brothers of purity (good men), which in all religions is forbidden.
Addressing the outward worshipper (devoted to slander-uttering, to injury-seeking, to defect-reckoning, to man-injuring) Ḥāfiẓ saith:—
"If thou and I drink one or two cups of wine what mattereth it? In thy opinion, it is the "worst of deeds.
"While, by it, I gain a state, the best of states; and, becoming intoxicated, come out from man-injuring and defect-seeking."
The cup is a cup of the blood of the grape, not of your blood,—O source of pride! But, you regard your own blood-shedding (the slandering of the brothers of purity, which is forbidden in all religious orders) the best of deeds.

8. 'Abdu-r-Raḥman Jāmī (*b.*1414, *d.*1492) saith:—
"Man is he, in whom is faith:
"In whom, suspicion effaced, is certainty.
"If man be this clay-form,
"Less than it, are not the door and the wall."
مردم (man) signifies:—
The existence (ẕāt) of the door, who is the comprehender of the necessary and the possible.
God can forgive sin committed against Himself; but not wrong committed by one man against another.

(O Murshid!) From love of thy beard and mole, Ḥāfiẓ is head-revolving
Like the compass; but his heart's point is in its place.

Ḥāfiẓ! give up "how and why?" and a while drink wine:
With His decree, thine is what power of talk of "how and why."

This is "God's right."
Man can forgive wrong committed against himself by another man.
This is "man's right."
This defect is not the defect, to which the "slaves' right" should attach; which stoppeth his path of pardon; from which appeareth ill-doing that befitteth not pardon; and in which hope of pardon is none.
The only existence that is void of defect is the pure Lord God; the slave, whose nature is dust is defective.

9. I am, outwardly, captive to the goods of the world, inwardly, to Thee.
This couplet may be addressed to God.

107.

1. My heart hath caught vexation from the world and whatever is therein.
Within my heart, none is contained but the Friend (God).

If from the rose-bed of union with Thee, a perfume reach me
Through joy, my heart, like a rose-bud, will not be contained within its skin.

The counsel of me distraught in love's Path
Verily, it is the tale of the distraught one, and of the stone, and of the pitcher.

To the Zāhid, sitting in solitude, speak saying:—"Carp not
"For the reason that the corner of our prayer-arch is the curve of the eye-brow."

5. Between the Ka'ba and the idol-house is no great difference
On every side where thou glancest, equally is He.

Not by the (shaven) beard and the (shaven) hair, and the (shaven) eye-brow——
is the being a Ḳalandar:
The account of the Ḳalandar's path know, is hair to hair (a scrupulous performance of duty).

In being a Ḳalandar, to part with a hair's head is easy:
That one is a Ḳalandar, who, like Ḥāfiẓ, parteth with his head (life).

---

3. Ḥamīdu-d-Dīn of Balkh wishing to present his friend the poet Anwarī (*d.* 1200) with a jar of sharbat, employed a half-witted man Ḥusain to convey the gift and a letter.
On the way Ḥusain broke the jar by striking it against a stone.
To Anwarī, he presented the handle of the jar with the letter:
The poet said:—"Where is the sharbat?"
Ḥusain replied:—"A stone took it from me."
The poet said:—"Why, then, have you brought me the handle?"
Ḥusain replied:—"To corroborate my statement."

5. See Ode 88, c. 8.; 104 c. 5.

7. "Ḳalandar." See Ode 58, c. 8.

108.

1. The tale of the cypress, who uttereth in the presence of the stature of the Friend (before God),
From whose stature, is the head-loftiness of the straight cypress?

In that way, I image not His cypress-like stature;
For though the cypress is lofty, its stature is self-going (wilful and free).

The image of the cypress-like stature is the dweller of our (weeping) eye:
For the reason that the place of the straight cypress is on the bank of the stream.

Of His tress, and line (of down) and mole,—some tale the east wind
Uttered to the musk. On that account it is that, like this, this (musk) is sweet-smelling.

5. On that resplendent moon (face), is a line. But a person
Knoweth not——whether it is the crescent moon, or the curve of the eye-brow.

A thousand precious lives,——a ransom for that one, whose head
As a ball hath fallen into the curve of the chaugān of His tress.

From His mouth, seek thou thy heart's desire if thou seek (it),
Like Ḥāfiẓ go not in pursuit of His eye which is contest-seeking.

---

3. The cypress is free and independent. Its straight stem shoots high into the air without branches; it generally stands by a rivulet.

109, (26).

1. O Heart-ravisher! thou art not a speech-recogniser. Here, the fault is:
When thou hearest the speech of people of heart speak not saying:—"A fault it—— is."

Neither to this world, nor to the next world, boweth my head (filled with great ideas)
Blessed be God! for this tumult that, in our head,—— is.

Within this shattered heart, I know not who—— is.
For, I am silent; and in clamour and tumult, it (my heart, in which is the true Beloved)—— is.

Forth from the screen, went my heart. O Minstrel! where art thou?
Ho! sing. For, on account of this note, in melody, our work—— is.

5. To the world's work, never was attention mine;
In my sight, Thy face its happy adorner thus—— is.

From a (crude) fancy that I mature, nights I have not slept:
Wine-sickness of a hundred nights, I have: the wine-house, where—— is?

With my heart's blood, thus it is that the cloister became stained:
If ye wash me in (ruddy) wine, lawful at your hand it—— is?

In the cloister of the magians, me dear they hold for the reason
That, in our heart, a fire that dieth not ever—— is.

What was the melody that, last night, the minstrel played?
Life passed; and yet, full of that melody, my brain—— is?

10. Last night, within my heart, the announcement of love for Thee, they gave
Yet, with desire, full of that voice, the plain of my heart—— is?

Last night, within us, was the wine-ache of love for Thee:
The time of worship, where is? The time of the place of prayer what—— is.

From that time when the cry of the true Beloved reached Ḥāfiẓ.
With desire, full of the resounding cry, the mountain of his heart yet—— is.

ث

The Letter Ṣā.

110, (113).

1. For our pain, is no remedy,—— Justice!
For our separation is no end, Justice!

Religion and the heart, they ravish; and make design upon our life:
Justice! against the tyranny of lovely ones,—— Justice!

As the price of a kiss, the demand of a life,
These heart-ravishers make, Justice!

These of Kāfir-heart drink our blood:
O Muslims! what remedy? Justice!

5. O day of union! give justice to the wretched:
From the night of the longest night in the winter of separation,—— Justice!

Every moment, another pain arriveth.
Against this companion, heart and soul bereft,—— Justice!

Day and night, self-less, like Ḥāfiẓ.
Weeping and consuming (with grief), I have gone,—— Justice!

---

5. The day of union, signifies:—
The day of beholding the perfect Murshid.

ج

The Letter Jīm.

111, (114).

1. From all the heart-ravishers, it is fit that thou (O Muḥammad) shouldest take tribute;
For, over all lovely ones (prophets), thou, crown-like, art chief.

Thy two intoxicated eyes, the tumult of all Turkistan;
To the curl of thy tress, Mā chīn and Chīn have given tribute.

The whiteness (of mercy) of thy face appeared more luminous than the face of day:
The darkness (of vengeance) of thy tress, more dark than the darkness of dark night.

In truth, from this disease (of love for, and of separation from, thee) where shall I find recovery?
If, from thee, my heart-pain reacheth no remedy.

5. To the water (of life) of Khizr, thy small mouth hath given permanency:
Over the sugar of Egypt, thy candy-like lip hath taken currency.

O my soul! from stone-heartedness, why shatterest thou
The feeble heart which, through feebleness, is (fragile) like crystal.

How bindest thou the (slender) waist with a hair; and loosedest
A (great) body like the (huge) elephant; and (rounded) buttocks like a dome?

Thy hair is (ever fresh like) Khizr; and thy mouth, the water of life:
Thy stature, the cypress; thy waist, a hair; and thy chest, like (lustrous) ivory.

---

1. This ode is in praise of Muḥammad. Who is chief, taketh tribute of all:
To the crown, tribute is paid.

8. In "the Song of Solomon," vii, 4. the neck of the Beloved is compared to ivory.
Khizr. See Ode 35.

In the head of Ḥāfiẓ, the desire of a sovereign like thee hath fallen:
Would to Heaven he (Ḥāfiẓ) were the humble slave of the dust of thy door!

Zāwiya, (corner) signifies:—
The corner where the Holy Traveller acquireth treasure (of the knowledge of God).
A thousand thanks that Ḥāfiẓ from the path of Love, and of choice, sat last night in the corner of devotion; and joined in the service of God.

He offereth thanks for his acquisition of the favour of—sincerity, service, devotion; and saith:—
"With sincerity, to offer devotion only twice is higher than forty years of devotion, wherein is the perfume of hypocrisy."

ح

The Letter Ḥā.

112, (115).

1. If, in thy religious order, the (shedding of the) blood of the lover is lawful (to us it is lawful):
Our rectitude is all that which is thy rectitude.

The black (hue) of thy hair (is) the explanation of "the Bringer forth of darkness."
The white (hue) of thy face, the manifestation of "the Splitter of the morning."

From thy eye into the bosom, went flowing a (raging) stream,
In the midst whereof, the sailor swimmeth not.

Thy lip, like the water of life, is the power of the soul:
From him, our dusty existence is the taste of wine.

5. Escape from the grasp of thy tress-noose, none gained:
Nor freedom from the little bow of thy eye-brow, and from the arrow of thy eye.

(O Zāhid!) ever seek not from me rectitude, or penitence, or piety:
From the profligate, and the lover, and the distraught, none sought perseverance in good.

With a hundred stratagems, the ruby of thy lip gave me no kiss:
With a hundred thousand solicitations, my heart gained no desire from him.

What is the (worthless) cup? Ever in recollection of thee, we drink?
Drinking, we drink a cup so big.

A prayer for thy soul be the morning-prayer of the tongue of Ḥāfiẓ:
Be ever continual till evening and morning!

---

2. See Ode 113, n. 5.

113, (116).

1. Behold the new (crescent) moon of the Muḥarram (love's beginning wherefrom lovers reckon the beginning of their life). Demand the cup of wine (perfection of desire, the capital of people of delight):
For 'tis the month of repose and of security; and the year of peace and of tranquillity.

Against the head of this mean-world, the beggar striveth not:
O light of my eye! by the king, plant the ball of prosperity.

Hold dear the time of union. For that moment
Is comparable with "the night of Power" and with "the day of Istifatāḥ."

Bring wine. For, in prosperity, will be the day of him,
Whose morning draught, the lamp of the morning (the sun) placeth.

5. What fit devotion cometh from me intoxicated,
Who know not the cry of the evening from the Splitter of the morning (God).

O heart! thou art careless of thy work (for which thou camest into the world and hast attained no perfection). I fear
That, when thou losest the key, none will open the door (to aid thee).

---

1. The Ramaẓān is the ninth month of the Muslim year.
During this month, is enjoined a most rigorous fast,—all eating, drinking, conjugal duty being forbidden from the rising of the sun to the setting thereof.
The sick, the traveller, the soldier, and others who cannot complete the fast—must fast a complete month when circumstances permit.
The word signifies:—"A consuming fire."

3. On the 27th Ramaẓan, the Ḳurān began to descend from Heaven; and the night is called:—laylatu-l-ḳadr, the night of Power. See Odes 26, 35.
On this night, Muḥammadans believe that prayers are specially answered.
Istifatāḥ is the first day after the fast of Ramaẓān.
Muḥarram is the first month of the Muslim year; it is called God's month.
In this month, fighting is forbidden.

چراغ صباح (the lamp of the morning) may signify:—
the last breath in the agonies of death.

فالق الاصباح signifies:—
The splitter of the whiteness of the morning from the darkness of night, God.

6. کار دل (the heart's work) signifies:—
The purpose—the knowledge of God, and the perfection of desire,—for which every one hath descended to this halting place (the world).
For to Him, every one runneth.

'Tis the age of Shāh Shujā'; and the season of philosophy and of the shara'.
In ease of heart and of ṣoul, strive in the morning and in the evening.

Like Ḥāfiẓ, in the hope of union, prolong a (long) night to day;
For fortune's rose blossometh from the quarters of the Opener (God).

مفتاح (key) signifies:—
Life, which is the source of happiness. The life of the holy Traveller is the key of knowledge of God, which is the cause of acquisition of absolute desire and delight.

O heart! Thou art careless of thy work, and of the resurrection. I fear that the period of thy life is ended; that thou hast not gained the purpose for which thou alightedest in this halting place; and that thou wilt lament and return to me saying:—
"O happiness! If I returned to the world, I would do those things which were undone. I would do goodness wherewith Thou wouldst be pleased, for I certainly believe Thee."
But none will permit thee to come twice into this world; and ever in ruin thou wilt stand in that stage, the next world.

7. Shāh Shujā' (*d.* 1384) was a Sulṭān of the Muẓaffar dynasty, whose capital was Shīrāz.

خ

The Letter Khā.

114, (117).

1. My heart, in desire of the face—— of Farrukh,
Is in confusion like the (dishevelled) hair—— of Farrukh.

Save the (black) Hindū (slave) of his tress, is none,
That enjoyed prosperity from the face—— of Farrukh.

The black (tress) of good fortune is that which ever
Is the fellow-traveller and the fellowknee-sitter—— of Farrukh.

Like the trembling aspen, becometh the cypress of the garden,
If it see the heart-alluring stature—— of Farrukh.

5. O Sāḳī! give wine of arghavāh hue
To the memory of the eye of sorcery—— of Farrukh.

Bent like a bow, became my stature
From grief continuous as the eye-brow—— of Farrukh.

---

1. فرخ (Farrukh) signifies:—
(*a*) the name of one with whom Ḥāfiẓ was in illusory love, which is the bridge to true love;
(*b*) the auspicious person of Muḥammad.

2. برخوردار may signify:—
(*a*) the imperative of بردن to take,
„ „ خوردن „ eat,
„ „ داشتن „ hold;
(*b*) درخت بر خوردن the tree, fruit enjoying. For دار meaneth درخت (tree).
Just as khūn-rez meaneth khūn rekhtan.
„ „ pā-posh „ pā poshidan.

5. The Arghavān—the Syrtis (Judas) tree—— hath crimson flowers.

The breeze of the musk of Tátár, ashamed made
The perfume of the tress of ambergris—— of Farrukh.

If to a place, be the inclination of any one's heart,
The inclination of my heart is towards (the grace)—— of Farrukh.

I am the slave of resolution of that one who is
Like Ḥáfiẓ, the attendant of the black (tress)—— of Farrukh.

د

The Letter Dāl.

115, (167).

1. O heart! the grief of love, again, thou sawest—— what it did,
When the heart-ravisher went; and with the beloved, fidelity-observing,
—— what it did.

Alas! what play (and calamities), that narcissus, the sorcerer, excited:
Alas! with men of sense (in making them senseless) that intoxicated (eye),
—— what it did.

From the mercilessness of the beloved, my tears gained the colour of (ruddy) twilight:
In this work (of love), behold my compassionless fortune—— what it did.

In the morning, from Lailā's dwelling, lightning flashed:
Alas! with the harvest (of existence) of Majnūn, heart-rent—— what it did.

5. O **Sāḳī** (Murshid)! give me a cup of wine (that I may drink of divine knowledge; and, in His love, make myself non-existent). For the hidden writer (God)
None knoweth in the revolution of the compass,—— what He did.

That one (God) who expressed this azure vault (the sky) on the picture—
In the screen of mysteries, evident it is not—— what He did.

Into **Ḥāfiẓ's** heart, the thought of love struck the fire of grief; and consumed it:
With the lover, behold ye the ancient Friend (God)—— what He did.

---

6. It is not evident what mysteries and acts of skill, He revealed; and what He concealed.

116, (211).

1. In the morning, the bulbul (Ḥāfiẓ) told a tale to the east wind (the Murshid),
Saying:—(O wind thou sawest) for us what (calamities) love for the face of the rose (the true Beloved)—— made.

For that colour of face, He (God) cast into my heart the blood (of grief):
And from this rose-bed (eternity without beginning), entangled in the thorn (of the world with a thousand afflictions) me—— made.

I am the slave of resolution of that graceful one (the true Beloved),
Who, without dissimulation and hypocrisy, the work of liberality—— made.

Be that breeze of the morning pleasant to Him,
Who, the remedy for the grief of the night's sitters (watchers)—— made.

5. Of strangers, ever I bewail not;
For whatever He made that Friend (God)—— made.

If of the Sulṭān, I formed expectation, a fault it was:
If of the Heart-Ravisher, I sought fidelity, tyranny He—— made.

In every direction the lover Bulbul (the skilled holy traveller; or the abstinent Zāhid) in lament:
In the midst, joy (of union with the true Beloved), the morning breeze (the eternal lover and fearless profligate)—— made.

---

1. بلبل (nightingale) signifies:—
(*a*) Ḥāfiẓ;
(*b*) a holy traveller, who hath fallen into love's wailing; and giveth to the wind his soul and heart.

صبا (breeze) signifies:—
a Murshid who is the guide of the path; and who is of the Amīrs and Kings in the kingdoms of amorousness.

گل (rose) signifies:—
(*a*) the true Beloved (God);
(*b*) the Murshid.

2. From eternity without beginning, God made me the lover of Himself.

If (the breeze) drew aside the veil of the rose (the true Beloved) and the tress of the hyacinth (glories of manifestations):
The knot of the coat of the rose-bud (the patient traveller's heart), loose it—— made.

On the part of the respected ones of the city, fidelity to me,
The perfection of faith and of fortune, the Father of Fidelity—— made.

10. To the street of the wine-sellers, the glad tidings take
That repentance of austerity and of hypocrisy, Ḥāfiẓ hath—— made.

---

8. زلف سنبل (the tress of the hyacinth) may signify:—
(*a*) the attraction of love;
(*b*) the accidents of the world.

When (after struggles, by the favour of eternity without beginning) my heart blossomed; and the veil of self and of thought (which was a veil between the Beloved and me) disappeared,—— the manifestations of glories of the Beloved again became the prohibitor; and another veil intervened between the holy traveller and God.

Otherwise—

When the holy traveller reached this up-springing place (the world); and his rose-bud-like heart blossomed; and the veil of rose-budishness disappeared,—— love's attraction with the accidents of the world appeared, by which in a hundred ways, his heart became wounded; and which became the prohibitor.

That is—

Whatever stage man attaineth, human nature is his skirt-seizer and is ever in thought against him.

117, (132).

1. A bulbul (Ḥāfiẓ) drank the blood of the liver (in grief), and gained a rose (a son):
With a hundred thorns, perturbed his heart, the wind of, envy—— made.

In the desire of a piece of sugar (a son), glad was the heart of the parrot (Ḥāfiẓ);
Suddenly, vain the picture of hope (the son), decay's torrent—— made.

(Ever) be his memory——my eye's cool lustre, that fruit of my heart!
That easy went (in death); and hard my work (of life)—— made.

O camel-driver (perfect Murshid); my load (of grief) hath fallen. For God's sake, a little help!
For me, fellow-traveller with this litter (the holy traveller), hope of (thy) kindness —— made.

5. Hold not contemptible my dusty face and watery (weeping) eye:
Of this straw mixed clay, our hall of joy, the azure sphere hath—— made.

Sigh and lamentation that, through the envious eye of the sphere's moon,
His dwelling in the niche of the tomb, the moon of bow-like eye-brow (the son) hath—— made.

---

1. Ḥāfiẓ wrote this ode on the death of his son.

3. قرة العين (the cold of the eye) signifies:—
(*a*) ease of the eye;
(*b*) the son of Ḥāfiẓ, beloved by all.

4. ساربان (camel-driver) signifies:—
the Murshid of the path and guide of this party.
Because he casteth the burden of love on the back of the holy travellers like intoxicated camels and draweth them into the desert of Love; and taketh all the people of the Kārvān to their object.

5. چرخ فیروزه طربخانه
Possibly چرخ and طربخانه are separate.
O Murshid! the grandeur and the loftiness of the sky is for us; and your decoration is from our existence.
They have created us for the sake of divine knowledge; and drawn forth you for our grace. Then, hold us not contemptible; and uplift us to lofty steps and proud degrees, that whatever is in our power may come into action; whoever looketh at us to us may incline.

Ḥāfiẓ! Shāh-rukh (castle), thou didst not; and the time of opportunity hath departed.
What shall I do? Me careless, Time's sport hath—— made.

---

7. At chess,
shāh is the king.
rukh „ castle.

shāh rukh zadan signifies:—
to castle.

Kisht ba shāh guftan signifies:—
to say check to the king.
See Ode 28.

"To castle" signifies:—
In time, thou didst not give in marriage thy son.

118, (131).

1. Come; for plunder of the tray of fasting, the Turk of the sky (Mars) hath—— made:
Hint at the circulation of the cup, the new crescent moon hath—— made.

The reward of fasting and the pilgrimage of acceptance, took that one
Who, to the dust of the wine-house of love, pilgrimage—— made.

Our true dwelling is the corner of the tavern:
God give good to him, who this edifice—— made.

O happy the prayer and the supplication of that one, who, from head-pain,
Ablution, with water of the eye and blood of the liver,—— made.

---

1. ترک (Turk) signifies:—
A tribe (of Turkistān) given to tyranny.
Whoever chooseth tyranny is called Turk. See Ode 8.

ترک فلک (the turk of the sky) signifies:—
(*a*) Mars, from whose effects, the tyranny of the people of the world is evident in the world, and the bud of tyranny of tyrants expandeth.
(*b*) Love. Every one, into whose existence it descendeth, turneth not his face to aught save God.

روزه (fast) signifies:—
(*a*) the giving up of victuals, of wine, of women; and keeping one's self thus till the setting of the sun;
(*b*) the season of austerity and chastity, a requisite of pious ones, night-rising.

هلال (the new moon) signifies:—
the attraction of Love, which is the desired of people of Love.

قدح (cup) signifies:—
the holy Traveller's heart which, like a cup, is in revolution.

To himself, Ḥāfiẓ saith:—
Come! Be an enterer in love; scratch not aught else in thy heart. For Love hath dashed together austerity and chastity and plundered that country; and assigned its own folk to intoxication.
Come; like one intoxicated, enter upon the Path.

3. خرابات (tavern) signifies:—
The ruining and effacing of the holy Traveller who is the endurer of the vicissitudes of perils.
Our essential stage and work's end is to be effaced; and to go from this vanishing world to the lasting world.

5. Gaze at the face of the (true) Beloved; keep obligation on account of thy eye:
For this work all, with the purpose of vision, the eye,—— made.

What is the price of wine (of love) like the ruby? (It is) the jewel of reason:
Come; for profit took that one who, this barter—— made.

Alas! to-day, the bold eye of the city Shaikh,
At the dreg-drinkers, glance with (utter) contempt,—— made.

In the curve of those eye-brows of prayer—arch fashion, prayer
That one maketh, who, in blood-water, pure his heart—— made.

If, to-day, the Imām of the assembly search.
Give ye news that, with wine, the Ṣūfī cleansing—— made.

10. Hear love's tale from Ḥāfiẓ not from the admonisher (against love),
Although, in example, much art he—— made.

God gave prosperity to that Murshid who (from his own delight) caused us to taste that sweetness; and, in the state of Life, to reach the stage of effacement and of non-existence, which is the highest of the degrees of effacement, and the loftiest of the ranks of existence and permanency.

6. So long as thou givest not the jewel of reason in price for the wine of love; and escapedest not from the egotism of thought——thou gainest not that cup of love.

119, (129).

1. (On the day of eternity without beginning), with the luminous liquid of wine (of love and of divine knowledge), an Ārif purification (of his heart from every pollution)—— made,
Early in the morning when, to the wine-house, visit he—— made.

As soon as the golden cup of the sun became hidden,
Hint at the circulation of the cup, the new crescent moon of the 'Īd (the manifestations of the glories of existence)—— made.

With soul, from the curl of His tress, my heart purchased tumult:
I know not what profit experienced he who this barter—— made.

The Imām, a khwaja, whose desire was long prayers,
In the blood of the daughter of the grape (wine), cleansing of the religious garment—— made.

---

1. Not to-day, to the Seekers of God, did love appear. Nay, from eternity without beginning, this lot (of love) was theirs. On that day, the Sāḳis (Fate and (Destiny) poured cups of this wine into the Ārifs; and, upon them, scattered musk, ambergris, and camphor.
Now, love hath come, to splendour: for, at this stage, the lover hath travelled the Path.

میخانه (tavern) signifies:—
(*a*) The stage of the mother of iniquities.
(*b*) This world, which is the stage of acquisition of joy of the first (this) and the last (next) world.

2. ساغر زرین (the golden cup) signifies:—
(*a*) The glory of existence (Ẕāt), which, in the world of non-existence, was known to things possible and to all.
When they came from non-existence to existence, perfect power concealed the glory of the sun of existence (Ẕāt); and man (who of all things possible is highest) reached from sublimity to profundity, and rested among the lowest of the low.
(*b*) The soul.

هلال عید (the new moon of the 'id) signifies:—
(*a*) the manifestations of glories of the qualities; and of the mysteries of existence;
(*b*) desire and delight of men of opening (doors of mystery).
When they brought the Ārifs of God from non-existence to existence, and concealed from them the golden cup of the sun,—the new moon of the 'id spoke of the circulation of the cup, and brought tidings of the stages of union.
To the Ārifs became open the doors of manifestations whereby each one became inflamed.
Not like common folk were they—head on the foot, perturbed in the world's work. When from the Ārif's body the soul ascendeth, it displayeth, for eternal union, the desire that was in the body; and the delight that was in the heart.
Through power, cometh into action the Ārif's delight and desire.

5. Come to the wine-house (the world of love and of omnipotence); and behold
my station near to the rank (of the true Beloved),
Although, at us (in the world), his glance with contempt, the Zāhid—— made.

Of **Ḥāfiẓ's** soul, ask the trace of love's covenant:
Although plunder of the heart's house, my labour for Thee—— made.

---

5. After the stage of omnipotence (جبروت) is the stage of Godship (لاهوت).

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120, (153).

1. Like the (swift) wind, resolution of (going to) the head of the (true) Beloved's street,—— I will make:
By His pleasant perfume, my own breath, musk-raining,—— I will make.

Every (drop of) water of His face that, by knowledge and faith, I collected,
The scattering of (on) the dust of the path of that idol (God),—— I will make.

In folly, without wine and the (true) Beloved, my life passeth:
Idleness, mine. After to-day, work (in love for Him)—— I will make.

Where is the breeze (the angel of death)? For this life, blood gathered, like the (ruddy, opening) rose,
A sacrifice for the perfume of the (true) Beloved's tress,—— I will make.

5. Like the (wasting) candle of the morning through love for the (true) Beloved, it became evident to me,
That, in desire of this matter (of His love), my life,—— I shall make.

In memory of Thy eye, myself ruined I will make:
The foundation of the ancient covenant, strong—— I will make.

---

4. "Breeze" signifies:—
(*a*) that which (with the tongue of mystical state in such a way that none knoweth) causeth the seeker's message to reach the Sought (God). To it they ascribe sweet odours.
(*b*) the angel of death.

نکهت (perfume) signifies:—
The message that, from the glorious Lord God, the angel of death bringeth.
To the delight of that message, the faithful servant surrendereth his own life (which is only a deposit).
To the faithful servant, the angel of death, after displaying compassion, saith:—
"The compassionate (God) sendeth thee salutation; and, in desire to see thee, saith——
"Lovest thou me?"
He speaketh by way of wish; he runneth through perfection of desire, saying:—
"Where is the Angel of death? Where is he, who causeth the Friend's message to reach the friend?
"I wish Him to take this soul, blood seized, like ruddy wine, reached to perfection."
The Ḳurān saith:—
"If ye be true ones, long for death."

6. چشم (eye) signifies:—
The beholding of God and of His qualities, an acquisition, which, on the day of Mīṣāḳ, was acquired by each one.

Ḥāfiẓ! hypocrisy and dissimulation give not purity of heart:
Choice of the path of profligacy and of love,—— I will make.

Through exceeding carelessness, this acquisition hath leaped from the hand; and, like a piercing arrow, wounded the heart. But, there hath not departed the heart of friends who have put aside their natural nature.

The ancient covenant is the covenant of Mīṣāḳ, see p. 5.

That one who hath not forgotten that covenant joyously consenteth to the union (death) of his body; and listeneth to the Inviter (God).

In memory of Thy sight, I will slay my body; and into non-existence, cast this existence.

121, (236).

1. Now that from non-existence to existence into the sward (the world, the field of this, and of the next, world) hath come the rose (man)—
And, at its foot, the violet in homage hath laid its head,

Drink a cup of morning wine to the throb of the drum and the harp:
Kiss the **Sāḳī's** chin to the melody of the reed and the lyre.

In the rose-season, sit not without wine, and the mistress, and the harp:
For like time, its permanency is marked (only) a week.

---

1. گل (the red rose) signifies :—
The form of Ādam, who is a red rose of the rose-bed of the world.
The sons of Ādam are of the world of the red-rose, the king of flowers, with whose colour and perfume nightingales are in love; and to whose form and shape, just people incline.

بنفشه (violet) signifies :—
A land between the earth and the sky.
At the feet of roses, they often plant violets.

2. جام صبوحي (the morning cup) signifies :—
(*a*) the cup that jovial ones, for the shattering of wine-sickness, take in the morning;
(*b*) delight, thought, foresight, sense; and the coming out from the intoxication of carelessness and of doubt at the time of the end of the night of youth, and the rising of the sun of old age.

دف و چنگ (drum and harp) signifies :—
ancestors, worthy of blessing, who have written what is fit to be written; and have pierced, one by one, the jewels of flowers on the thread of explanation.

غبغب (dewlap, double chin) signifies :—
a word from the order of liberality-concealers.

غبغب ساقي (the double chin of the **Sāḳī**) signifies :—
the acquisition of Love's attraction.

نی و عود (the reed and the lyre) signifies :—
Murshids, worthy of blessing, from the hearing of whom (when they explain divine knowledge and truths),—holy travellers move with delight and desire.
Now that man's form hath, like the rose, come from non-existence to existence in the sward of the world; and from perfection, become adored of angels,—how long, in youth's chamber, remainest thou in sleep and in carelessness?
In the hand, keep the morning cup and sensibleness from the talk of worthy ancestors; to hand bring, by the instruction of the Murshid of the time, love's attraction.
God chose thee powerful, full of perfection; and created thee in the most perfect symmetry.

From the mansions of odoriferous herbs, luminous like the sky became
The earth——with the auspicious star, and the happy (natal) star.

5. In the garden (of thy existence), renew the usages of the faith of Zardusht,
Now that the (red) tulip hath kindled the fire of Nimrūd.

---

5. زردشت (Zardusht) signifies:—
(*a*) youth, the source of joy and of prosperity;
(*b*) the perfect Murshid, who hath evoked the customs of love-play (which resemble fire-worship); and, therein, cast the disciples.

لاله (red tulip) signifies:—
(*a*) the enkindling of existence at the time of rising and of testifying;
(*b*) the traveller's (bloody) heart.

نمرود (Nimrūd Izdhubar) signifies:—
One of the great ones and of the infidels who gathered the fuel of the world; kindled a fire league on league; and by a catapult cast Ibrāhīm into that fire.

By God's decree—
"O fire! become a garden and a salutation for Ibrāhīm."
That fire became a rose garden, wherein Ibrāhīm sat.
See History of Babylonia by Sayce, pp. 55—62; the five Monarchies of the East by Rawlinson; Genesis x, 8-12; Ezekiel viii, 14.
"The fire of Nimrūd" may signify—
love which is the fountain of the heart's love; not of this water and clay.

According to (*a*)—
In the garden of existence, renew the usages of Zardusht (youth); in love, make thyself lofty of voice.
Since, from the spring of youth, thy existence hath blossomed like the red tulip, and beneath it faults are concealed——kindle in thy existence, the fire of fast and of effort; consume with jealousy of the stranger.
For, without this fire, the mind's mirror taketh no purity; and from that mirror, the rust of egotism and of self-consciousness departeth not.
Youth is the time for effort and for abstinence.
O Brother! at that time (of youth), so long as thou canst, desist not from effort against imperious lust so that, purged therefrom, thou mayest reach the highest degrees.

According to (*b*)—
O holy traveller! since like the tulip-bed, love hath raised its head from thy heart, renew the state of effort in thy existence; battle beyond limit with thy lust: credit not that austerity that lieth in outward worship; from desire come into austerity.

Zar dusht may be spelled:—
Zar dust; Zar tusht, Zār tusht, Zār dusht, Zāra dusht.
Zardusht (called Ibrāhīm, or Zoroaster, of Balkh; the pupil of Aflāṭun, the disciple of Fisaghoras of the lineage of Minuchihr (B.C. 730) laid claim in the time of Gushtasp (Darius Hystaspes B.C. 521) to being a prophet.
He presented three books said to be of heavenly origin—the Ustā, the Zand, and Pāzand (the commentary).
The magians called him a prophet: Firdausi (of the lineage of Ibrāhīm) believed in him.
Some say that, in Syriac, Zar-dusht is the name of Ibrāhīm.
Professor Haig carries Zoroaster to B.C. 1200.

Haig?

From the hand of a beauty, tender of cheek, 'Isā of breath,
Drink wine; and give up the tale of Ād and Ṣamūd.

In the season of the lily and of the rose, the world became like highest paradise:
But, what profit since in it no perpetuality is possible?

Zoroaster signifies the office of the priest, not the priest. The real name is Spītāma, a fire-priest in Bactria B.C. 1200.

Spītāma is the reputed author of the teaching embodied in the Zand Avesta, originally consisting of twenty-one distinct compositions; unhappily only one of these, the Vandidād (Vidāi Vadāta) "the law against demons," with fragments of others, is extant.

Sometimes as the Mubid (priest) engages in adoration of fire (or of light) he raises to his nose a branch, or a bundle, of twigs (barsum).*

Thus Ezekiel viii, 15-17 says:—

"Is it a light thing to the house of Judah that they commit the abominations which they com-
"mit here? For they have filled the land with violence, and have returned to provoke me to
"anger; and they put *the branch to their nose.*"

The previous verses being read, the combination of sun-worship with the putting of a branch to the nose shows that it was Zoroastrian worship that Ezekiel saw.

Herodotus represents the Magī first as a people of Media; and after the Persian conquest, as a priestly caste.

He says:—"It is said that the corpse of every Persian before interment is torn of birds or
"of dogs. This is observed by the Magī; for it is openly done."

Strābo says:—The Magī keep upon the altar a quantity of ashes and an immortal fire and going there daily for an hour repeat their prayers, holding a bundle of twigs before the fire.

This proves that the Magī (whatever they might originally have been) had become priests of the fire-temple and Zoroastrians.

Consider the mention of Rab Magī (chief of the Magī) in the time of Nebuchadnezzar B.C. 603 (Jeremiah xxxix, 3, 13); the visit of the wise men (Magī) to Christ's cradle, and the doings of Simon Magus.

Not long after Muḥammadanism arose the Muslim fell with fury on Persia. The contest began with the battle of Kadesia A.D. 636, and ended with the overthrow of Yazdagird, the last of the Sassanian Kings A.D. 641.

The Persian Empire that then fell was devotedly Zoroastrian. Numbers feeling the Muḥammadan yoke intolerable fled to Khuraṣān, and there remained a hundred years. The mass of the refugees then went to Ormuz in the Persian Gulf and thence to Diu, an island south-west of Gujarāt; and thence to Sangān.

At present, Bombay and Surat are their chief seats.

The fragments of the Zand-Avesta, or Avesta u Zand (text and commentary) that we have are not older than A.D. 226 when Ardashīr founded the Sassanian Empire in Persia.

See essays by Dr. Haig, Bombay, 1862; the Acad des Inscript, tom. 37, an extract from which is given (p. 274) in Shea's translation of Mirkhond's "History of the Early Kings of Persia;" Malcolm's History of Persia, vol. i. p. 494; the list of Zand and Pahlavī books by Trübner & Co.; two articles by Monier Williams, *Nineteenth Century*, 1881—"The Religion of Zoroaster" (January) and "The Parsīs" (March); Modern India by Monier Williams, pp. 56, 169, 202; Hammer's "History of Persian Literature" and his "Encyclopædic View of the Sciences of the East; Markham's History of Persia, pp. 387, 492, 496, 745.

6. Ād and Ṣamūd were two Arab tribes whom God destroyed for disobedience to the prophet Sālih.

See the Ḳurān vii; Stobart's Islām, pp. 111, 135.

Āṣaf was Vazīr to Sulaimān. See Ode 66 for a similar expression.

When the rose becometh, like Sulaimān, a rider on the air,
In the morning when the bird entereth upon the melody of Dā,ūd.

Demand the brimful cup to the memory of the Āṣaf of the age,
The Vazīr of the Land of Sulaimān, 'Imādu-d-Dīn Maḥmūd.

10. Ḥāfiẓ! in his fortune, seek perpetual desire from ease,
Prolonged to eternity without end be the shadow of his grace!

By the blessing of his instruction, it may be that the assembly of Ḥāfiẓ
Whatever it may seek, for it all may be ready.

Bring wine. For, ever imploring aid, Ḥāfiẓ
Is, and will be, to the bounty of the mercy of the Forgiver (God).

122, (217).

1. The Ṣūfī (outward worshipper and hypocrite) laid the snare (of deceit); and open, the cover of his box (of sorcery),—— made.
With (against) the sky sorcery-playing, the structure of deceit, he—— made.

The sport of the sphere shattereth the egg in his cap (and dishonoureth him):
Because, with (against) one of mystery, the presentments of sorcery, he—— made.

Sāḳī! come. For the handsome friend of the Ṣūfīs
Again, gracefully, came; and the beginning of blandishment—— made.

Whence is this minstrel who made the melody of 'Irāḳ;
And the resolution of turning back from the path of Ḥijāz—— made?

5. O heart! come; let us go to the shelter of God,
From whatever, the one (Ṣūfī), short of sleeve, long of hand,—— made.

---

1. صوفي (Ṣūfī) signifies:—
(*a*) in the language of the man of Sharā, one of the order of Ṣūfīs;
(*b*) in the language of the man of the order of Ṣūfīs, one outwardly practising the Sharā.
(*c*) in the language of people generally, the state (good or bad) of the man to whom it is applied.
Here it means—an outward worshipper and hypocrite; one who is far from the stage of directing aright.
حقه باز (juggler) is fellow to the Ṣūfī, the hypocrite.
اهل راز (people of mystery) signifies:—
one who hath the same trade as the Ṣūfī, same mystery, same thought.
The Ṣūfī (deceiver, hypocrite) spread the snare of jugglery and of man-deceiving; and established the foundation of deception with (against) the sky, the juggler.
He knoweth not that whoever exhibiteth jugglery before jugglers taketh broken in his cap the egg-play.

2. Jugglers conceal a fowl's egg in their cap, and produce it from the arm-pit: again, they conceal it in the arm-pit and produce it from the cap.
If another juggler appear, that juggler's jugglery he closeth for the sake of his own show. So that juggling is impossible for him, and the egg in his cap becometh broken.
Otherwise—
Jugglers put an egg on the bare head of a simple fellow, and then becap him. Under pretence of making the egg disappear, the juggler striketh the simple one on his head and breaketh the egg.

4. 'Irāḳ and Ḥijāz are musical notes which at the time of chāsht (breakfast) they play.

5. Some of the darvīshes (short of sleeve) were supposed to be thievish.
كوته استيني و دراز دستي (short-sleevedness and long-handedness) signifies:—
Little doing and much talking; and seeking the heart of man with talk void of splendour.

Do no trick (of deceit). For, whoever, truly played not love,
Open, on the face of his heart, the door of reality (trouble), love—— made.

To-morrow, when the vestibule of truth (the judgment day) becometh revealed,
Ashamed (will be) the way-farer (of this world), who, illusory work (in desire and lust)—— made.

O partridge, pleasant strutter! where goest thou? Stand!
Be not proud, that prayer (purification for evilness), the 'Ābid's cat (imperious lust)—— made.

Ḥāfiẓ! reproach not profligates. For, in eternity without beginning,
Me, independent of austerity and of hypocrisy, God—— made.

This couplet is uttered regarding the Ṣūfī, the hypocrite, who, with deceit and jugglery, is in pursuit of heart-snatching.

6. Love cast him into trouble.

کبک (partridge) signifies:—
(*a*) the partridge pleasant of gait;
(*b*) the holy traveller, in following whom lust is conquered;
(*c*) one possessed of fortune, for whom the sky hath for a while shown concordance as befitteth an Ābid of imperious lust;
(*d*) the sky.

نماز (prayer) signifies:—
purity and ablution, not the well-known prayer—
"The wounding of the limbs is for the sake of acquisition of direction,"
For, in this stage, in this sense, to preserve prayer is not the mark of discernment.
Then namāz (prayer) is metaphorically ablution as (in the namāz) is the server's mention of the served (the Master); and the server's desire towards the served.
O holy traveller, good of gait! O Master of Fortune, possessor of wealth! Who movest with sweet gait and proudly; or takest ease with stately gait in motion—be not proud of the obedience of lust and the concordance of the sky; go not by the crooked Path, abandoning the true Path.
For the obedience of lust and the concordance of the sky are wholly knavery and deceit: and the enduring of knavery and of deceit is wonderful to the wise.

In former times, the Rāhibs made their places of worship for leisure of devotion in the mountain and the forest. There, also, they prepared their dwellings; kept cats for repelling the wickedness of the mouse; and sowed the seed of devotion with freedom of heart.
By chance, a cat was seated by the door of the cloister; and with his two paws performed ablution by licking.
A partridge with a strut chanced to pass. When he saw the cat (who, seated at the Rāhib's door, sought God's will; and washed his face with his two paws),—he knew that the cat, from the effects of the Rāhib's society, had become Zāhid and abstinent; and that he was seated before his ḳibla. No fear, he felt; and passed before the cat. Uprose the cat, and seized and devoured him.

123, (203).

1. Search for the cup of Jamshīd (divine knowledge) from me (zahid and ābid), years my heart—— made.
And for what it (the cup) possessed, from a stranger, entreaty —— made.

A jewel (the true Beloved)—that is beyond the shell of existence and of time,

From those lost on the shore of the sea (of unity), search it (my heart)—— made.

Last night, I took my difficulty to the Pīr of the Magians (the Murshid),
Who, by strengthening of sight, the solving of sublety—— made.

Him, happy, laughing, wine-goblet in hand, I saw:
And in the mirror (of the goblet), a hundred kinds of views (mysteries of divine knowledge) he—— made.

5. I said:—"When gave the All-wise this cup world-viewing to thee?"
He said:——"On that day, when the azure dome (of heaven) He—— made."

He said:—"That friend (Ḥusain Manṣūr Ḥallāj), by whom lofty became the head of the gibbet,
"His crime was this that clear, the mysteries of the sky, he—— made."

گم شدگان لب دریا (those lost on the shore of the sea) signifies:—
The followers of reason and the outward worshipper, who are the lost ones of divine knowledge on the shore of the sea of unity.
In the stage of the beginning of divine knowledge, with the aid of the Pīr of the Magians, he found a time when the rays of the rising sun shone upon his heart.
Then, in search of love, a whole life, he hasted in outward worship with Ābids and Zāhids.
Then Ḥāfiẓ saith:—
From us (who were Ābids and Zāhids), the heart searched for that grace, which was already in dwelling within it.
The heart turned away from the body the centre of austerity and piety; and sowed the seed of search in its own field.
From those lost on the shore of the sea (of unity), the heart demanded a jewel greater than existence and time, and beyond earth and sky; and to them, in search, inclined.
The jewel is:—
The true Beloved (God), who, from exceeding grandeur, is not contained in the universe; and whom the balance of both worlds weigheth not.

5. That is—
From eternity without begininng, the love of God was.

6. Shaikh Ḥusain Manṣūr Ḥallāj was (919 A.D.) sentenced to death for saying:—
"أنا الحق I am the truth (God)."

One heart bereft (the lover of God),—with him, in all states, is God:
(But) he beheld Him not, and from afar (the cry):—"For God's sake (be my helper)"—— made.

All those sorceries that (in the stage of love and of divine knowledge) reason here made;
In the presence of the staff and of the white hand of Mūsā, Samīrī—— made.

If, again, the bounty of the Holy Spirit (Jibrā,īl) give aid,
Others also may make those (miracles), which the Masīḥā (restorer of the dead to life)—— made.

I said to him:—"(O beloved!) the chain-like tress of idols (beloved ones) is for the sake of what?"
He said:—"(With the chain of the tress, bind him, for, of the long dark night of separation; or) of his own distraught heart, Ḥāfiẓ complaint—— made."

They cut off his hands and his legs; plucked out his eyes; cut out his tongue; and beheaded him.

8. When Mūsā cast down his staff, it became a serpent; when, into his arm-pit, he put his withered hand and brought it forth,—the hand appeared luminous as the sun.
See Exodus vi, 1-6; vii, 10-12, and the Ḳurān vii, 104-105.
As, opposed to the staff and the white hand of Mūsā, the sorceries of the sorcerer Sāmirī were ineffective,—so, opposed to love (of God) and to the Pīr of the Magians (the Murshid), the sorceries of reason are useless.

9. جبرایل (Jibrā,īl, Gabriel) signifies:—
The angel of revelation, who gave to Muḥammad the Ḳurān; and to the Virgin Mary the promise of a Holy Son.
The word jibrā,il signifies: "the power of God."
See the Ḳurān ii, 91; iii, 40-42; xix, 16-19; xxi, 91; lxvii, 12.
The names of Jibrā,il are:—
Sarosh (the messenger), Ravān-bakhsh (the soul-bestower), Rūḥu-l-ḳuds (the Holy Spirit).
See Ode 133 n. 1.

124, (185).

1. Friends! repentance of veiledness, the daughter of the vine (love)—— made:
To the Muḥtasib (reason, love's forbidder) she went; and by (God's) permission the work (of loosening the knot from the feet of holy travellers)—— made.

From out of the veil to the (public) assembly she (love) came. Make ye (yourselves) pure of sweat of (the toil of separation from) her,
So that to the companions (the accursed envious ones, full of fraud), ye may speak saying:—"Wherefore (is it that) farness (from us) she—— made?"

The (proper) place is that they take her in the bond of union (laying down as dowry their priceless life; and making themselves non-existent in her beauty),
The daughter, intoxicated like this, (it was), who all this veiledness—— made.

O heart! give the glad tidings that, again, love's minstrel
Expressed the intoxicated path (of song), and the remedy of the intoxicated —— made.

5. From the clay of my nature and the breeze of the beloved, the blossom blossomed:
From the leaf of the beautiful, red, odoriferous rose, joy, the night-singing bird (the Bulbul)—— made.

---

1. عرق (sweat) signifies:—
(*a*) The sweat of toilers and of hardship-endurers.
(*b*) „ „ of shame.
(*c*) The traces and signs of the hardships of separation.

دخترِ رز (the daughter of the vine) signifies:—
(*a*) Wine.
(*b*) Love (عشق), the producer of affection مودت.
In the state of بسط (expanding), Ḥāfiẓ wrote this ode.

The poet saith:—
Ho! O reason! arise; love hath come: "A man of fire, thou art not. Let not go this tinder (ready to take fire)."
When love approacheth reason, reason hath with love no power of contention.
O friends! love, which a while had been veiled; and whose glories of manifestations had been stopped,—now hath entered upon penitence.

Not with seven waters, nay not with a hundred fires, goeth its colour,
Which, upon the Ṣūfī's khirḳa, the wine of the grape—— made.

Ḥāfiẓ! From the hand surrender not humbleness. For the reason that the envious one,
In the desire (way) of pride, reputation, and wealth, and heart, and faith——
made.

First, towards reason (the muḥtasib, love's forbidden), love went; and loosed, from the feet of holy travellers, this knot; and, by her own knowledge, took to herself this knot; and, by God's permission, chose it.

6. خرقه (mantle).

Muḥammad's khirḳa (mantle) was a long woollen robe, with a collar, and wide sleeves reaching below the knee.

This mantle, Muḥammad bequeathed to his friend, Uvais; and, in his family, at Constantinople, it has ever since remained.

Once a year, it is carried to the Seraglio, and there exhibited. The mantles of Darvishes are symbols of Muḥammad's mantle.

Of the Darvish mantle, Imām Jafar Sādiḳ says:—

Its point of faith is—— to cover the faults and weaknesses of others.
„ *kibla is*—— the Pīr.
„ *ghusl (ablution) is*——the ablution from sin.
„ *prayers are*—— manhood.
„ *obligation is*—— the forsaking of cupidity.
„ *duty is*—— to be satisfied with one's lot in life.
„ *soul is*—— to give one's word, and sacredly to keep it.
„ *key is*—— the takbīr, "God is greatest!"
„ *putting on is*—— the inducement to save others.
„ *perfection is*—— uprightness of conduct.
„ *border is*—— the condition of a Darvīsh.
„ *sleeve-edge is*—— the Ṭarīḳat.
„ *collar is*—— submission to God's will.
„ *exterior is*—— light.
„ *interior is*—— secrecy.

There is written:—

on its collar—	on its border—	on its sleeve-edge—
Yā ʿazīz (the) strong.	Yā vahīd (the) one.	Yā ḳabūl (the) approver.
„ latif „ gracious.	„ fard „ singular.	„ shukūr „ thankful.
„ hakim „ wise.	„ samad „ eternal.	„ karim „ merciful.
		„ murshid „ murshid.

A khirḳa cut short means that the wearer has abandoned the world.

125, (130).

1. At the head of Jamshīd's cup, at that time thy glance,—— thou canst make,
When the dust of the wine-house, the collyrium of thy eye,——
thou canst make.

Without wine and the minstrel, be not beneath the sky's arch (this world).
For,
Within melody, grief from out of thy heart (depart)—— thou canst make.

The rose of thy object openeth the veil at that time,
When, like the morning breeze, its service—— thou canst make.

Advance a step for travelling to love's stage,
For, profits, thou mayest make if this journey—— thou canst make.

5. Come. For, the remedy——of the delight (of love), and of the presence (of the true Beloved), and of the order of affairs,——
By the bounty—giving of one possessed of vision—— thou canst make.

Neither veil nor screen, hath the beauty of the true Beloved. But,
Lay aside the dust of the path (of thy existence) so that glance (at the true Beloved)—— thou canst make.

Thou that goest not forth from the house of nature (the body),——
How passage to the street of Ḥaḳīḳat, (is it that)—— thou canst make.

---

1. "Jamshīd's cup" signifies:—
(*a*) the cup that the Murshid giveth to the disciple;
(*b*) the holy traveller's heart and human soul.

"The dust of the wine-house" signifies:—
(*a*) the dust of the (true) Beloved's door;
(*b*) „ „ the Murshid's threshold;
(*c*) „ „ the stage of love and of divine knowledge.

Kuhl (collyrium) is an oxide of antimony, used to darken the edges of the eyelids.

2. ترانه (melody) signifies:—
(*a*) a mistress, youthful, sweet of form;
(*b*) melody, especially a special composition;
(*c*) good disposition and eloquence.
(*d*) bad disposition and trickery.

6. See Ode 308, couplet 19.
Consider thyself naught that thou mayest gaze at His beauty; and attain thy object.

Beggary in the tavern is the wonderful elixir,
If thou do this work, stone (into) gold,—— thou canst make.

O heart! if thou gain knowledge of the light of austerity,
Abandoning of life, like the laughing (consuming) candle——thou canst make.

10. But as long as thou desirest the lip of the (illusory) beloved (woman) and the cup of (morning) wine,
Think not that other work,—— thou canst make.

Ḥāfiẓ! if thou hear this royal counsel,
Passage to the highway of Ṭarīḳat—— thou canst make.

---

9. The burning candle is the symbol of the soul consuming and wasting with love's fire.

126, (135).

1. After this,—(together are) my hand and the skirt of that lofty cypress (the Prince of Khujand),
Who, with a moving stature, plucked me up from root and branch (of the household).

Need of the minstrel and of wine is none. Lift thou the veil
That the fire of thy (resplendent) face may bring me, like rue, to dancing.

No face becometh the mirror of fortune's (glorious) face,
Save that face, which they rub on the hoof of the bay steed (of the beloved).

I said:—"The secret of thy grief, whatever it is, say——be:"
More than this, no patience have I. What shall I do? Till when, how long (shall I exercise patience)?

5. O hunter (death)! slay not that musky deer (the beloved):
Have shame of that dark (piteous) eye; and, in the noose, bind him not.

I, dusty, who, from this door (of separation from the Beloved), cannot rise,—
How may I plant a kiss on the lip of that lofty palace?

Night and day, in prayer for the heart-bereft lover, speak ye,
Saying:—"Let not thy straight stature experience injury from time!"

When Ḥáfiẓ heareth ghazals fresh and heart-alluring,
If perfection be theirs, (other) verse he uttereth not to (the Prince of) Khujand.

Save for thy tress, Ḥáfiẓ's heart hath no inclination:
Alas this heart, that for a hundred snares, hath no counsel.

10. Ḥáfiẓ! Take not again the heart from that musky tress,
For the reason that the distraught one (is) verily best when he is in bonds.

---

1. Ḥáfiẓ had affection for the Prince of Khujand (in Turkistán). When patience of separation remained not, he wrote and sent this Ode.

2. As fire bringeth rue to dancing, so doth thy face bring me to dancing.

127, (168).

1. Into the curve of that doubled tress, the hand one cannot put:
(O true Beloved!) reliance on Thy covenant and the morning breeze,——
one cannot make.

Whatever is (due to) effort, I do in search of Thee:
This is the extent that alteration of Fate,—— one cannot make.

With a hundred (draughts) of the heart's blood the (true) Beloved's skirt fell to my hand:
For the great reproach that the enemy maketh, release (of the true Beloved's skirt)—— one cannot make.

One cannot call His (the true Beloved's) cheek—for instance the moon of the sky:
Likening of the (true) Beloved to every headless and footless one——
one cannot make.

5. That moment when my lofty cypress (the true Beloved) cometh into (the assembly of) Samā',
What place is it where the soul's garment, rent—— one cannot make?

What shall I say? For delicacy of gentle disposition, Thine
Is to such a degree that, slowly, a prayer—— one cannot make.

Only one of pure vision can behold the (true) Beloved's face:
For save with purity in the mirror, glance —— one cannot make.

Jealousy became mine that Thou art the Beloved of the world. But (what can I do)?
Day and night, conflict with the creatures of God,—— one cannot make.

---

4. The moon is headless and footless.

5. For the true Beloved, it is necessary to give one's soul.
People of delight, at the time of Samā', give their garments to the singers and minstrels.
Samā', see Ode 45, couplet 6.
قبا کردن signifies:—to rend.

The difficulty of love is not in (according to) the capacity of our knowledge:
With this thought, the loosening of this subtlety (of love), mistake——
one cannot make.

10. Save Thy eye-brow, naught is the prayer-arch of Ḥāfiẓ's heart:
In our religious order, save to Thee, devotion—— one cannot make.

---

9. The second line may be:—
(*a*) With this thought, mistake in the loosening of the subtlety (of love)——one cannot make.
(*b*) On this thought, (is place for) mistake; the loosening of this subtlety (of love)——one cannot make.
(*c*) In the loosening of the subtlety of love, to make this thought (that it is not contained in the capacity of our knowledge) is not a mistake (it is true judgment).

128, (165).

1. My heart from me, He took; concealed from me, His face, He—— made:
For God's sake! with whom can this sport be—— made?

The morning of solitariness was in design upon my soul:
Endless favours (upon my soul so that I remained alive), the thought of Him——
made.
Like the variegated tulip, why am I not bloody of heart,
Since with me, the heavy head, His eye—— made?

O wind! if thou have the remedy, this (very) time (is) the time (of remedy):
For, design upon my soul, the pain of desire—— made.

5. As a candle (consumeth itself), He (the true Beloved) consumed me in such a way that, on me,
The flagon, weeping; and the stringed instrument, clamour—— made.

With this soul-consuming pain, how may I speak, saying:—
"Design upon my powerless soul, the Physician (God)—— made?"

Among kind ones, how can one speak,
Saying:—"Like this my (true) Beloved spake; like that (arrangement)——
made."

Against the life of Ḥāfiẓ, the enemy would not have made that (ill-doing)
That the arrow of the eye of that eye-brow bow—— made.

129.

1. Memory be of that one, who, at the time of journeying memory of us——
made not:
Who, by fare-well, joyous our grief-stricken heart —— made not.

That one of youthful fortune, that dashed the writing of good acceptance,
I know not why the old slave, free he—— made not.

The papery garment, we wash in bloody water. For, the sky,
My guidance to the standard of justice,—— made not.

In the hope that perchance a great cry may reach Thee, the heart
Made in this (desert) mountain, cries that Farhād —— made not.

5. If from Thee, the footman of the east wind will learn work—(it is) possible:
For movement, swifter than this, the wind—— made not.

Since the bird of the sward had taken its shadow from the sward,
Its nest in the curl of the tress of the box-tree, it—— made not.

The reed of the attirer of nature draweth not the picture of desire of him
Who as to this beauty, God-given, confession—— made not.

O Minstrel! change the note, and strike the path, of 'Irāḳ;
For, in this path, the (true) Beloved went; and of us recollection——made not.

The ghazals of 'Irāḳ are the songs of Ḥāfiẓ:
This heart-consuming path, who heard, who lamentation—— made not.

---

4. See Ode 72, couplet 4.

130, (164).

1. The Heart-Ravisher (God) departed; and hint (thereof) to those heart-gone (the lovers)—— made not:
Of the companion of the city; and of the friend of the journey, recollection He—— made not.

Either, my fortune abandoned the path of love;
Or He (the Heart-Ravisher), by the highway of Ṭarīḳat, journeying—— made not.

I standing, like the candle, to make my life a sacrifice for Him:
Like the morning-breeze, passing by me, He—— made not.

I said:—"Perchance, by weeping, I may make His heart kind."
Impression on the hard stone (the true Beloved's heart), the drops of rain (my tears),—— made not.

5. Although, through grief, the wing and the feather of my heart became broken,
Go out of my head, the crude madness of being a lover it—— made not.

(O true Beloved!) every one kissed Thy face who saw my (weeping) eye!
Without value, the work that our (weeping) eye did, it—— made not.

---

3. The second lines of couplets 3 and 5 occur in Ode 131, couplets 4 and 7.

6. Observe the ṣanā at-i-iltifāt in the use of "my eye" and "our eye."

In the remotest ages, men saluted the sun, moon, and stars by kissing the hand, a superstition to which Job never subscribed, as he states, xxxi, 26. The earliest Christian bishops gave their hands to be kissed by the ministers at the altar. The custom declined, as a religious ceremony, but continued as a Court ceremony, the kissing of the hand of the Sovereign being regarded as a mark of the highest favour in Christendom. The beautiful Duchess of Devonshire bribed with a kiss many a voter for Fox in the famous Westminster election, and the equally beautiful and bewitching Lady Gordon, when the Scottish regiments had been thinned by reverses, used to tempt lads by placing the recruiting shilling in her lips, whence he who would might take it with his own. In Finland, the women consider a salute upon the lips as the greatest insult even from their own husbands. At one time English duellists used to kiss each other before firing. Muhammadans to Mecca kiss the black stone and the four corners of the Ka'ba. The Romish priest on Palm Sunday kisses the palm. The tradition about kissing the toe of the Pontiff is that one of the Leos substituted the toe for the right hand because his own right hand had been mutilated. In Iceland, kissing is repressed by the civil laws, and the consent of the lady does not release the transgressor from heavy punishment. In Russia, the Easter

I am in astonishment wherefore He (the jewel) became the fellow-breather (the lover) of the watcher (the shell) :

The (worthless) shell, as the associate of the (precious) jewel, one——
made not.

In the assembly, the split tongue of **Ḥāfiẓ's** reed

Uttered Thy mystery to none, so long as abandoning of his head (life), he——
made not.

---

salutation is a kiss. Chance acquaintances kiss when they meet. Principals kiss their employès; the general kisses his officers; the officers kiss their soldiers; the Czar kisses his family, retinue, court, and attendants, and even his officers on parade, the sentinels at the palace gates, and a select party of private soldiers. In short, Eastertide in Russia is a carnival of "kisses."

131, (193).

1. On her (the beloved's) path, I laid my face; and by me passing, she——
made not.
I hoped for a hundred kindnesses; yet one glance (of kindness), she——
made not.

O Lord! Preserve (from the calamity of time) that young saucy one (the beloved):
For caution, against the arrow of the sigh of those sitting in the corner (of retirement), she—— made not.

Malice from her heart, the torrent of our tears, took not:
Impression on the hard stone, the rain-drop—— made not.

Like the (wasting) candle, I desired to die at her feet:
Like the morning breeze, passing by us, she—— made not.

5. O soul! without sufficiency, stone of heart, is what person,
Who, the shield before the wound of thy arrow, himself—— made not.

Last night, from my lamenting, neither fish nor fowl slept:
But behold that one of saucy eye (the beloved) who, raised from sleep, her head—— made not.

O saucy one! behold the bird of my heart,—wing and feather consumed:
(Yet) go out of my head the crude madness of being a lover, it—— made not.

Ḥāfiẓ! thy sweet tale (of love) is so heart-alluring that
None heard (it) who, from desire of pleasure, its preservation—— made not.

---

4. The second line occurs in Ode 130, couplet 3.

7. " " " " 5.

8. ازبر (زبر) کردن signifies:—
to learn by heart; to preserve; to mention with the tongue. See Ode 132, couplete 11.

132, (260).

1 The (outward) admonishers who, in the prayer-arch and the pulpit, grandeur (of exhortation) —— make,
When into their chamber they go, that work of another kind they—— make.

A difficulty, I have. Ask the wise ones of the assembly (those ordering penitence),
Why those ordering penitence, themselves penitence seldom —— make?

Thou mayst say, they have no belief in the day of judgment,
That, in the work of the Ruler (God), all this fraud and deceit they—— make.

O Lord! place these newly-enriched ones upon their own asses (reward them according to their deeds):
Because, on account of a Turk slave and a mule, all this arrogance, they—— make.

5. O angel! utter the tasbīḥ at the door of love's tavern:
For within, Ādam's clay, dough they—— make.

As much as his boundless beauty slayeth the lover,
(To the same degree), from the invisible, their head in love (to God), raised another crowd—— make.

I am the slave of the Pīr of the tavern, whose darvīshes
Through independence, (the laying of) dust on the head of the treasure (regarding it as worthless) —— make.

O beggar of the monastery (therein seated in worship)! leap up. For, in the cloister of the magians!
They give a little water (wine of Love for God); and hearts strong—— make.

---

5. The tasbīḥ (rosary) consists of ninety-nine beads (the number of the names of God).
It is used to count the ejaculatory prayer,—"Praise be to God; God is greatest."
Those, who recite the names of God, are sure of entrance into paradise.
It is probable that the Muḥammadans derived the rosary from the Buddhists; and that the Crusaders (1100 A.D.) took it from the Muḥammadans.
In the recital of the zikr, the tasbīḥ is used. See Ode 172.
The ninety names of God will be found in (page 116) Brown's Darvīshes.
See Stobart's Islām (pages 118-205); and (page 155) Hughes' Notes on Muḥammadanism.

(O heart!) make void thy house of the idol (of lust, and of that other than God)
that it may become the dwelling of the (true) Beloved:
For, the dwelling of other (than God), their heart and soul, these greedy ones
(of the world) —— make.

10. Through the power of clever deceitful ones, jewel not recognising.—— Alas!
Alas!
The (worthless) shell equal to the (precious) pearl, momently, they—— make.

At dawn, from God's throne, came a shout: wisdom spake:
Thou mayst say that chaunting of the verse of Ḥāfiẓ, the holy ones (angels)——
make

---

11. ازبر کرن See Ode 131, couplet 8.

133, (169).

1. Thou knowest what tale (it is) that the harp and the lyre (renowned men of piety)—— make?
"Secretly drink ye wine (of love; and reveal it not) that thee precious they may—— make.

"The honour of love and the splendour of lovers, they take:
"The censure of the young; and the reproof of the old, they—— make."

They say:—"(To any one), utter ye not love's mystery; (from any one), hear it not:"
It is a difficult story (for the concealing of love is impossible), whereof relation, they—— make.

Without the door, we being deceived by a hundred deceits,
Let us see,—within the screen, what device they—— make.

5. Time's vexation, they give the Pīr of the Magians:
Behold what (sport) with the Pīr, these holy travellers—— make!

One can purchase a hundred honours with half a glance,
In this act (of glance-making), deficiency, lovely ones—— make.

---

1. چنگ و عود (harp and lyre) may signify:—
(*a*) jibrāil, whose title is اکبر نام (the great name). For he is the possessor of God's mysteries and of endless secrets.
(*b*) Learned ones; men of purity, renowned, possessors of mystery; perfect Murshids; practical wise ones.

These learned and pious ones say:—
Conceal ye love so that, not falling out of the way of the Shara', ye may not trample at every one.
Because, for revealing love, outward persons (hypocrites) accuse lovers (of God) of infidelity; and take away love's honour and lovers' respect.
They say love is phrenzy; and the lover the phrenzied one. In love-practising, they censure young and old.
In forbidding them, they devise and speak saying:—
"To none, utter love's mysteries; from none, hear them."
A difficult tale it is that they utter. For when God's grace (which is concealed within the heart) from the heart appeareth, to itself it draweth the seeker (of God).

With effort and struggle, a crowd established union with the (true) Beloved:
Reliance on Fate (saying if union be decreed union will be), another crowd
—— make.

In short, on Time's permanency, rely not:
For this (world) is the workshop wherein change they—— make.

Save the base coin, is no result. Yet,
In this fancy (it is) that vainly alchemy they—— make.

10. Drink wine. For the Shaikh, and Ḥāfiẓ, and the Muftī and the Muḥtasib,
All—when thou lookest well—fraud (openly abstaining from wine, secretly drinking wine)—— make.

The Murshids (who are on the prayer-mat of guidance) are all against this knowledge (of love's mysteries).
Hence, a difficulty whereby the heart becometh wounded.

134.

1. Those Murshids, who (from exceeding firmness), with their glance alchemy of the dust (of the traveller's existence)—— make,
At us, eye-cornering (oblique glancing), do they—— make?

My pain concealed from the claimant's physician,—— best:
It may be that, its remedy from the treasury of the hidden, they (Fate and Destiny)—— make.

Since they carried not away the beauty of ease; and austerity is,——
That best that, as a favour, release of their own work, they—— make.

Since the (true) Beloved uplifteth not the veil from His face,
Why doth every one, in imagination, a tale—— make?

5. Now, within the screen, many a calamity goeth:
At that time when the screen falleth down, let us see what they—— make.

If of this tale the stone bewail, hold it not wonderful;
Utterance of the tale of the happy heart, those of heart—— make.

Be not without divine knowledge; for in excess of love:
Bargains with the friend, people of vision—— make.

Drink wine. For, within the screen, a hundred crimes on the part of strangers
(Are) better than a devotion which, with dissimulation and hypocrisy, they——
make.

The garment (of faith and of divine knowledge) wherefrom cometh the perfume of Yusūf (God, great and glorious)
It, I fear, the proud brothers (Shaiṭāns) rent—— make.

---

9. برادران غیور (the proud brothers) signifies:—
(*a*) the crowd of devils, whose chief is Shaiṭān, whose creation (as man's creation) was for worshipping God.
The things of the world are, as brothers, in partnership with man.
(*b*) the desires of lust who (in being God) are partners with God Most High.

10. Pass to the street of the tavern; since the present crowd,
For the sake of thee only, at their own times, prayer—— make.

Secretly from the envious ones, call me to thyself. For, the affluent ones
For God's sake, much secret good—— make.

Ḥāfiẓ! union (with the true Beloved) is ever unattainable:
God forbid! to the beggar's state, less attention they should—— make.

In غیورش the ش may refer:—
(*a*) to the garment.
(*b*) „ Yusūf.

According to (*a*):—
The faith and divine knowledge, which (through God's grace) both appeared in my heart; and, by whose aid, my heart hath recollected God,—I fear lest, like devils, they should rend it from my nature.

According to (*b*) the second line will be:—
I fear that the desires of lust—which, in God's name, are partners with God—may prevail over me and plunder me (of the recollection of God).

135, (213).

1. If, in this way, heart-ravishingness, lovely ones make,
In the faith of Zāhids, breaches, they will—— make.

Wherever that branch of the narcissus (the true Beloved) blossometh (entereth upon manifestations of glories),
Its narcissus-holder, their own eye, those of rose-cheek (illusory beloved ones) —— make.

When our beloved (the Murshid) beginneth samā',
Hand waving (and dancing), the holy ones of the ninth Heaven—— make.

Appeareth the sun of thy fortune.
If, gleaming like the morning, the mirror (of thy heart), they—— make.

5. Over their own head (life), lovers have no command:
Whatever be Thy order, that they—— make.

Immersed in blood (from much weeping on account of Thy tyranny) became the pupil of my eye,
This tyranny against man, where (in what religious order) do they—— make?

O youth, cypress of stature! strike the ball,
Before that time when, of thy stature, the chaugan they—— make.

---

1. Lovely ones may signify:—
(*a*) illusory beloved ones (lovely women);
(*b*) the Murshid;
(*c*) manifestations of glories.

2. That is—
Those rose of cheek accept the manifestations; and, severing themselves for all exterior, incline only to the true Beloved.

"The branch of narcissus" may signify:—
the Murshid when he displayeth splendour and revealeth divine knowledge.

"Those rose of cheek" may signify:—
(*a*) the disciples, who weary not of beholding the Murshid;
(*b*) true lovers who are askers of men of divine knowledge.

3. See Ode 45, couplet 6.

In my eye, less than a drop are
Those tales that of (Nūh's great) deluge, they—— make.

From thy two eyes, glance once, so that, running quickly,
Death to those heart-bereft, easy, they may—— make.

10. Where is the 'īd of Thy cheek so that lovers,
In fidelity to Thee, sacrifice of life and soul, may make?

O heart, careless of mystery! forth from grief, come happy:
In the crucible of separation, pleasant ease they—— make.

Ḥāfiẓ! Draw not forth thy head from the midnight sigh,
So that, gleaming like the morning, the mirror (of thy heart) they may——
make.

نرگسدان (narcissus-holder) signifies:—
(*a*) a water vessel, wherein they put flowers so that longer they may appear fresh;
(*b*) the lover's eye, which ever, like the nargis dān, is filled with water of weeping.

12. The second line appears as the second line of couplet 4.

136, (228).

1. I said:—"(O Beloved!) me, prosperous, Thy mouth and lip, when do they ——— make?"
He said:—"By my eye (I swear that) whatever thou sayest even so do they——— make."

I said:—"Thy lip (from exceeding sweetness) demandeth tribute of Egypt (sugar):"
He said:—"In this matter, loss they seldom——— make."

I said:—"To the point of Thy mouth, who taketh the way?"
He said:—"This is a tale, that (only) to the subtlety-knower (the perfect Ārif), they——— make."

I said:—"In the society of the lofty-sitter, be not idol worshipper?"
He said:—"In love's street, also this and also that (talk) they——— make."

5. I said:—"The desire of the wine-house taketh grief from the heart."
He said:—"Happy, those who joyous a single heart——— make."

I said:—"(Drinking) wine and (putting on) the religious garment, are they not the ordinances of the religious order?"
He said:—"In the religious order of the Pīr of the Magians, this work (of wine and of the garment) they——— make."

I said:—"From the sweet ruby of thy lips, what profit the Pīr's?"
He said:—"Him, with a sweet kiss, young they——— make."

I said:—"To the chamber (of pleasure), when goeth the Khwaja?"
He said:—"That time when Jupiter and the moon conjunction——— make."

I said:—"Prayer for his (the Khwaja's) fortune is Ḥāfiẓ's morning exercise."
He said:—"This prayer, the angels of the seventh heaven——— make."

---

3. The mysteries of eternity without beginning one cannot reveal, save to the perfect Ārif; nor talk of them, save to the perfect Murshid.

8. The conjunction of:—
(*a*) Venus with Jupiter,
(*b*) ,, the moon,
(*c*) the moon with Jupiter,
is exceedingly auspicious.

9. In the Persian text, the passage is—"Prayer for thy fortune," which is manifestly erroneous; the Calcutta Persian Text gives what I have given in English.

137, (224).

1. The slave of thy intoxicated eye, crown-possessors—— are:
Undone with the wine of Thy ruby lip, sensible ones—— are.

(O true Beloved!) like the wind, pass over the violet-bed. Behold,
From the tyranny of thy tress, how sorrowful they—— are!

(O true Beloved!) for Thee, the wind (bearing news to men, and far and near thy perfume) and for me the water (tear) of the eye (declaring me to be a lover)——became informers:
If not, mystery-keepers (of each other) the lover and the Beloved—— are.

To that rose cheek (of Thine) not alone do I sing the love song:
For, on every side, Thy nightingales (lovers) a thousand—— are.

5. When Thou passest (upon the Path), glance:
Beneath Thy two tresses,—from right and left, how restless they—— are.

O God-recogniser? Our portion is paradise. Go:
For deserving of mercy, sinners—— are.

To the wine-house, go; and with wine make ruddy thy face:
To the cloister, go not: for there, dark of deed, they—— are.

O watcher! pass; and more than (after) this, display no haughtiness.
At the Friend's door, dusty (not haughty), the dwellers—— are.

O Khizr of auspicious foot (the Murshid perfect and excellent)! be thou my hand-seizer. For I
Travel on foot; and my fellow-travellers (Ārifs) on horse-back—— are.

10. (O true Beloved!) free of that twist-possessing tress, Hāfiz be not:
For, free (from evilness, from grief, and from attachment to any one), those bound to Thy girdle—— are.

From the picture (expression) of Hāfiz's face, one can know
That at the Friend's door, dusty (humble) the dwellers—— are.

---

2. The violet is verily sorrowful and mournful in colour.

3. The stranger becometh not acquainted with the state of the lover and the beloved.

138, (207).

1. Those of lily perfume cause grief's dust to sit——when they sit:
Patience from the heart, those of Parī-face take——
when they strive.

To the saddle-strap of tyranny, hearts they bind——
when they bind:
From the ambergris beperfumed tress, souls they scatter,——
when they scatter.

In a life-time, with us a moment, they rise,—— when they sit,
In the heart, the plant of desire they plant,—— when they rise up.

From my eye, the pomegranate-like ruby (bloody tears) they rain,——
when they laugh:
From my face, the hidden mystery, they read,——when they look.

5. The tear of the corner-takers (lovers) they find, ~~pearls~~ دُر یابند :و
when they find:
From the love of morning-risers, the face (from love of them) they turn not,——
if (when) they know.

Where that one, who the remedy of the lover's pain regardeth easy?
Of remedy, those who in thought are, from thought distressed are.

Those who like Manṣūr are on the gibbet, take up (and obtain) that desire of remedy:
For, if in thought of remedy they are, distressed with this pain, they are.

In that presence, the desirous ones bring grace,——
when they bring supplication:
To this court (of God), they call Ḥāfiẓ——
when they cause him to die.

---

6. Manṣūr. See Ode 123.

139.

Wine without adulteration and the Sāḳī pleasing are two snares of the Path,
From whose noose, (even) the wise ones of the world escape not.

Although, lover, profligate, intoxicated and one black of book——I am,
(To God), a thousand thanks that the beloved ones of the city sinless are.

Save with the condition of respect, plant not thy foot in the tavern:
For, the dwellers of its door are confidants of the king.

Tyranny is not the way of a darvīsh and of a way-farer.
Bring wine; for these travellers are not men of the Path.

5. Act not so that the splendour of the Heart-Ravisher (God) be shattered,
When His servants flee; and His slaves leap up (to depart).

Regard not contemptible love's beggars.
For, these are beltless kings and crownless khusraus.

With sense, be. For, at the time of the wind of independence (pride),
They purchase not for a barley-corn a thousand harvests of devotion.

The slave of resolution, dreg-drinking one of colour,——I am:
Not of that crowd that are blue of garment (outwardly pious), and black of heart (inwardly impious).

Ḥāfiẓ; love's rank is lofty. A resolution (make);
For to themselves, lovers admit not those void of resolution.

---

4. Darvīsh. See Ode 143.

5. كوكبه دلبري (splendour of the heart-ravisher) signifies:—
God's inclining to the despicable slave.

بندگان و چاكران (slaves and servants) signifies:—
Favours, which, by reason of that inclination, they (Fate and Destiny) have bestowed on thee; and sowed to thy name in the field of the first (this), and the last (the next), world.

The explanation is:—
Choose not the path of fraud, of dissembling, and of heart-breaking. For the Lord is independent of devotion with hypocrisy.
When, on thy part hypocrisy appeareth, God's inclination to thee lasteth not.
The favours that God prepared for thee in this, and the next, world will one by one depart.

140, (156).

1. I know not what is the intoxication that to us its face hath—— brought:
Who is the cup-bearer? This wine, whence hath he—— brought?

This minstrel, musical note understanding, how robbeth he (the heart of lovers of God)?
For, in the midst of (singing) a ghazl (before lovers of God), talk of the Friend (God) he hath—— brought.

With glad tidings, the breeze is the lapwing of Sulaimān
That, from the rose-bed of Sabā (the street of the true Beloved), tidings of joy—— brought.

To thy hand, bring thou also the cup; take the path to the desert (and strive in pleasure);
For, the sweet melody of song, the melody-warbling bird hath—— brought.

5. With welcome and happiness, be the arriving of the rose and of the wild rose;
The violet, glad and beautiful, hath come; and purity, the (pure) lily hath—— brought.

O heart! complain not of thy work (fortune) enfolded like the rose-bud:
For the knot-loosening breeze (the Murshid), the morning wind hath—— brought.

The Sāḳī's smile is our feeble heart's remedy;
Bring forth thy hand. For the physician hath come; and the remedy, hath—— brought.

O Shaikh! Of me, grieve not (that) I am the disciple of the Pīr of the Magians (the Murshid):
For, (wine), thou promisedest (on the day of resurrection); and (thy promise), he (the Murshid) to place hath—— brought.

---

2. By what is mentioned in the second line, the minstrel robbeth the heart of lovers (of God).

3. See Ode 82.

I boast of the narrow-eyedness of that warrior bold one,
Who, on me the (poor) darvīsh of (only) one coat, assault—— brought.

10. Now with submission, the sky doeth Ḥāfiẓ's service;
Because (his) refuge to the door of your fortune, he hath—— brought.

---

9. تنگ چشم (narrow of eye) signifies :—
a lovely woman, who, through pride of loveliness, looketh at none, as is the habit of the Ḥūrī; or one who is modest and keepeth her glance on him (the husband) lawful to her.

141, (157).

1. Thou wrotest not the account of thy state; and, passed——
some time:
Where a confidant so that to thee, I may send—— some message?

(O Murshid!) to this lofty desire (acquisition of union with the true Beloved), we cannot attain
Unless your favour advanceth (us) some paces.

Since from the jar, wine hath gone into the flagon; and the rose hath cast its veil,
Preserve the opportunity of ease; and drink—— some cups (of wine).

Candy mixed with the rose (rose-conserve), is not the remedy for our sick heart:
Some kisses mix with —— some abuse.

5. O Zāhid! pass from the circle of profligates to safety:
Lest ruined make thee, the society of—— some ill of fame.

The defect of wine, all thou toldest; its profit also tell (us):
Negation of (God's) skill, make not for the sake of the heart of——
some people.

O beggars of the tavern! God is your Friend,
Have no eye of (expectation of) favour from—— some animals.

To his dreg-drinker, how well spake the Pīr of the wine-house,
Saying:—"Utter not the state of the consumed heart to——
some immature ones."

From desire of thy face, love-kindling (that hath the sun's splendour) Ḥāfiẓ consumed:
O one whose desire is fulfilled! cast a glance towards one——
some desire unfulfilled.

---

4. With harsh face, give me some kisses.
To the sick, they generally give rose-conserve.

6. In creation, naught is void of profit; then in wine is profit.

142, (184).

1. A world altogether, to pass life a single moment in grief—— is not worth:
For wine, sell our ragged religious garment; for more than this it——
is not worth.

The true Beloved's country bindeth man. If not,
What room for Fārs? For, this trouble the world altogether,—— is not worth.

In the wine-seller's street, for a single cup of wine, they take it (the prayer-mat of piety) not up:
O excellent prayer-mat of piety, that, a single cup of wine—— is not worth.

The watcher reproached me saying:—"Turn away thy face from this door (of the true Beloved):"
To this our head, what happened that (even) the dust of the door, it——
is not worth.

5. Wash this ragged religious garment of heart-straitedness (from the world's affections): For, in the market of one colour (society of oneness, wherein is no entrance to double-dealing and hypocrisy),
Red wine (love of the only existent one God; the essence of things; the ray of first love),—the patched religious garment, varied of hue (worldly)——
is not worth.

At first, in hope of profit, very easy the toil of the sea appeared:
I uttered a mistake. Because, a hundred jewels (hopes of union with the true Beloved), this (great) deluge (full of dangers)—— is not worth.

The pomp of the imperial crown, in whose grandeur is fear of life,
Is verily a heart-alluring crown; but the abandoning of one's head (life), it——
is not worth.

For thee, that best that from the desirous ones thou cover thy face,
Because, the grief of an army, the joyousness of world-seizing——
is not worth.

---

4. The second line:—
Because far from the Beloved's door, they put not (even) the dust.

Go; seek the treasure of contentment; sit in the treasure of ease:
Because sea and land, to be one moment strait of heart—— is not worth.

10. Like Ḥāfiẓ, strive in contentment; and let go the mean world:
Because two hundred "māns" of gold, one grain of the favour of the mean——
is not worth.

---

10. "Mān," see Ode 144, c. 10.

143, (182).

1. Save the love of those moon of face, a path my heart—— taketh not:
To it (the heart), in every way, I give counsel; but it—— kindleth not.

O counsel-utterer! for God's sake, utter the tale of the Sāḳī's writing (and abandon counsel-uttering):
For, a picture more beautiful than this, our imagination,—— taketh not.

Secretly, I drink a goblet (of wine); and, men think it a book:
Wonderful if the book, this hypocrisy's fire—— kindleth not.

One day, I shall burn this gilded (hypocritical) darvīsh garment,
Which, for a single cup, the Pīr of the wine-sellers—— taketh not.

5. The counsel-utterer of profligates, who hath war with God's decree
His heart, I see much straitened: perhaps, the cup he—— taketh not.

The pure-players (lovers of God) have purities with wine, for the reason
That in this jewel, save truthfulness a picture—— taketh not.

In the midst of weeping, I laugh. Because, like the candle in this assembly,
The fiery tongue is mine; but, it (the tongue), it (the fire)—— kindleth not.

The head and the eye (of the counsel-utterer) with (all) this goodness! (Yet) thou mayest say:—"Take off thy eye from him (and to him go not)."
Go: for in my head, this meaningless counsel—— taketh not.

In respect of our need and of the independence of the true Beloved, is speech——
O heart! what profit (is) sorcery, when in the Heart-Ravisher, it—— taketh not.

10. How happily Thou madest prey of my heart! Of Thy intoxicated eye, I boast:
For, better than this, the wild birds, a person—— taketh not

---

5. God established profligates for this work; this work, the counsel-utterer forbids them. Thus, the counsel-utterer warreth with God.

7. See Ode 67, c. 5.
Better, the second line may be:—
The fiery tongue is mine; but it——kindleth not.

8. (Yet) thou mayest say:—"Expect naught from him:"

O Benefactor (the true Beloved)! for God's sake, a little pity. For, the darvīsh of the head of Thy street
Knoweth not another door; another Path,—— taketh not.

From the Pīr of the Magians, I experienced manly favours:
The usage (garment) of hypocrisy, (even) for a cup (of wine) he——
taketh not.

One day, like Sikandar, I shall bring to hand that (dull) mirror (of the heart),
If, (even) this (great) fire (love for God), seize it, for a moment, it (the mirror) ——
kindleth not.

For this verse, fresh and sweet, I wonder the King of kings—
Why, Ḥāfiẓ, head to foot in gold, he—— taketh not.

---

11. درویش (darvīsh) signifies:—
(*a*) the sill of the door.
(*b*) those who beg from door to door.
(*c*) in thought.
Some who apparently are darvīshes are not so, but fakīrs who prefer to be poor and miserable to work.
The darvīsh has abandoned the pleasures and the attractions of the world; and, free from all human ambition, is filled with love for God.
In all orders, beggary is forbidden.
The true darvīsh willingly abandoneth the joys of this world and hopes of the pleasures of paradise; and is satisfied with the contemplation of God's beauty and with the hope of attaining that special paradise wherein dwell only the pious, the holy, and the prophets.
For himself, he desireth nothing; hath no egotism; is meek and lowly; and accepteth all things as coming from God.
The duties of a darvīsh are:
Seclusion and retirement; refraining from profane language; reflection; contentment; watching and obeying the will of God; keeping the orders of the murshid; warring with his passions; changing his evil feelings for good feelings and being faithful to his order. See the Ḳurān, xxix., 69.
To serve the Pīr, for the knowledge of God, is half of the path of the darvīsh.
"To gird up the loins" is to serve the Pīr so as never to neglect his orders. Thus, in this and in the next world, the darvīsh is protected.

13. Otherwise, the second line may be:—
If it (the mirror) catch this fire (love for God), (even) for a moment, it (the mirror)——
kindleth not.
Ḥāfiẓ says:—
"One day, into my (dusty) heart, I will strive to inspire love for God; but, being dusty, love "for God, I fear it will be unable to take."

15. In couplets 1, 3, 7, 8, 9, 13, and 14, the expression is:—
در گرفتن to take effect, to affect, to enkindle.
See Ode 67, where is a similar use of this expression.
گرفتن means to take.

144.

1. I have an idol that, the canopy of the hyacinth around the rose—— hath:
A line in the blood of the Arghavan, the spring of his cheek—— hath.

O Lord! the dust of the line (of the beard) covered the sun of his face:
Give him everlasting life, who everlasting beauty—— hath.

From his eye, it is not fit to take the soul. For, from every direction, I see
Of the corner, he hath made the ambush; and the arrow in the bow—— hath.

O watchman of the assembly! for God's sake, take my justice from him (do me justice):
For, with others, he hath drunk wine; and with me, a heavy head—— hath.

5. When I became lover (of God), I spake saying:—"I have carried off the jewel of my desire (union with God):"
I knew not what (tumultuous), blood-scattering, waves, this sea (of unity)—— hath.

From the fear of separation, make me safe, if thou have hope of it,
Saying:—"In safety from the eye of ill-thinkers, thee, God—— hath."

Make not excluded my eye from the cypress of thy heart-seeking stature:
Plant in this its fountain-head; for pleasant running water, it—— hath.

If thou bind me to the saddle-strap, for God's sake, quickly make me prey:
For, in delay are calamities; and the seeker's loss, it (delay)—— hath.

O bulbul! when in thy face the rose laugheth, be not in her snare,
For, on the rose, is no reliance,—say, (even if) the world's beauty, it—— hath.

10. On the dust, scatter the draught; and behold the state of people of rank:
For, of Jamshid, of Kay Khusrau, a thousand tales, it (the dust)—— hath.

---

10. Jamshīd's cup.
When the cup was filled up to the line named, it was given to:—
1. khatt-i-jaur, the line of violence, the man, whom the king wished to make greatly intoxicated.
2. „ Baghdād „ Baghdād „ of Baghdād.
3. „ Baṣrah „ Baṣrah „ „ Baṣrah.

When from around lovers' heart, He loosed the snare of the tress,
To the informer of the wind, He speaketh saying:—"Secret, our mystery, he hath."

In this path (of love), what hath happened that, of every Sulṭān of reality,
The head, in this court (of the true Beloved), I see on the threshold, he—— hath.

To my own fortune, what excuse may I utter? For that knave, city-upsetting
Slew Ḥāfiẓ with bitterness; and, in his mouth, sugar—— hath.

---

khaṭṭ-i-azraḳ; the blue line
4. „ siyāh „ black „ } the man of Zang.
„ shab „ night „
„ ashk the line of tear
5. „ rāmishgar „ „ the minstrel } „ „ „ music (the minstrel).
„ khaṭar „ „ danger
6. „ kāsahgar „ „ the potter „ „ „ pots (the potter).
7. „ farūdīna „ „ the lowest „ „ „ service (the attendant).

It is supposed that this cup was used to measure out wine to the drinkers.

In his Travels in the East, Vol II, p. 399, Sir W. Ouseley says:—
Jamshīd's magic cup at Iṣṭakhr could hold two "mans."

In the Indian Antiquary, January 1874, is an account of an Arabic talismanic, medicine cup; and in that of February 1874 of an Arabic talismanic cup.

In his Travels in the East, 1819, Vol. II, p. 380, Sir W. Ouseley says:—The "man" of Tabrīz in general use = 7½ lb.

The Burhān-i-kaṭi' says:—
1 man of tabrīz = 40 astar.
1 astar = 6 dānak (dāng).
1 dānak = 8 ḥabba.
1 ḥabba = 1 barleycorn.

See Wilberforce Clarke's translation of the Sikandar Nāma-i-Nizāmi, p. 419.

See tables of measures in Wilberforce Clarke's Persian Manual; Weights and Measures by W. Woolhouse.

In India, the "mān" is = 82⅔ lb.

Kay Khusrau (Cyrus the Great), 558 B.C.

145, (189).

1. That heart that is the hidden-displayer; and that the cup of Jamshīd—— hath,
For a seal ring (of Sulaimān), that awhile became lost, what grief (is it that) it
—— hath?

To the beard or to the mole, of beggars (outward lovers, who, before the true Beloved, are like beggars) give not the heart's treasure:
Give to the hand of a king-like one, who it precious—— hath (holdeth).

Not every tree endureth the violence of autumn:
The slave of resolution of the cypress, I am, who this foot (of endurance)——
hath.
My heart that used to boast of solitude, now a hundred occupations,
With the morning breeze, on account of the perfume of Thy tress—— hath.

5. Hath arrived that season, when from joy like the intoxicated narcissus,
He placeth (it) at the goblet's foot (as price for wine), who six dirhams——hath.

The heart's desire——of whom may I seek? Since there is no heart-possessor,
Who, splendour of sight, and habit of liberality,—— hath.

Now, like the rose hold not back gold for the price of wine:
For, suspicion of thee, by a hundred defects, absolute reason (Jibrā,il; or the Light of prophecy)—— hath.

With the hidden mystery, none is acquainted: utter not the tale (of the forbidders of wine):
The path into this sacred enclosure, what confidant (friend) of the heart——
hath.
From the pocket of **Ḥāfiẓ's** religious garment, what profit can one gain?
For (from him) we seek the eternal; and (his own work with) a beloved he——
hath.

---

1. Jamshīd's cup. See Ode 144, c. 10.; 189, c. 2.

3. Only the azādagān (free ones) and lovers (of God) can endure the world's vicissitudes. The cypress is called azād (free, noble, independent); it easily endureth climatic changes. See Ode 108.

5. The narcissus hath a central cup at whose base are six perianth leaves. These are compared to six dirhams.

7. The gold of the rose is her stamens.

146, (263).

1. (O true Beloved!) every one, who regardeth the people of fidelity (lovers of God),
Him, in every state, from calamity God—— preserveth.

If desire be thine that the (true) Beloved should not (by severing asunder attachments to thee) break the covenant,
Keep (with respect) the end of the cord, so that (the covenant) He may—— preserve.

Save in the Friend's presence, I utter not the tale of the Friend;
For the speech of the friend, the friend—— preserveth.

When I spake to him, saying:—"Preserve my heart" how (well) he said:—
"What ariseth from the slave's hand, God—— preserveth."

5. My head, and gold, and heart, and soul——a ransom for that true Beloved.
Who the right of society of love and of fidelity—— preserveth.

O breeze! If thou see my heart on that tress-tip,
By way of kindness, speak to it (the heart); that its own place it may—— preserve.

O heart! so live that, if thy foot slip (in fault),
With both hands in prayer, thee the angel may—— preserve.

Preserve the warriors and the heroes of the Khwāja;
For, like his own precious life, you he—— preserveth.

Where is the dust of Thy path, that (it) Ḥāfiẓ
In recollection of the work of the fragrant air of the wind, may—— preserve.

147, (215).

1. That one is not the beloved, who hath (only) a hair and a waist:
Be the slave of the form of that one (Muḥammad) who, ravishingness to the highest degree,—— hath.

Although the way of the Hūr and of the Parī is pleasant, yet
That is loveliness and gracefulness that a certain one (my beloved)—— hath.

O laughing rose (the beloved)! discover the fountain of my eye,
That, in hope of thee, a torrent of sweet water—— hath.

In the craft of arrow-casting (archery), the curve of thy eye-brow (is so impetuous that)
It taketh (a bow) from every one who, a bow—— hath.

5. Heart-sitting (quieting) became my speech since thou acceptedest it:
Yes, yes; an impression, love's speech—— hath.

In love's path, none with certainty became the confidant of the mystery:
According to his understanding, every one an idea—— hath.

With the tavern-haunters, boast not of generosity:
Every word, a time; every subtlety, a place—— hath.

---

1. مري و ميان (hair and waist) signifies:—
(*a*) the beauty of Yūsuf;
(*b*) the lovely ones of the world, and the beloved ones of the sons of Ādam.

The explanations are:—
(*a*) Although Yūsuf had fairish beauty; and sowed the seed of love in the heart of all, so that the eye of man is impatient to see him,—he is not fit to be the true beloved.
Be the slave of the face of Muḥammad, who hath darkish beauty and wheaten complexion; and who pledged a world for heart-ravishingness.
(*b*) The beloved is not that one, who hath goodness and beauteousness; and who pledgeth the people for his own goodness.
Be the slave of Muḥammad, who, in beauty and perfection, is the collection of the world's excellences.

The wise bird (the lover, sincere in love's claim) goeth not, song-singing, in its sward (of beauty);
Every spring (beloved) in whose rear, an autumn (of effacement)—— hath.

From thee, who taketh the ball of beauty, when (even) the (refulgent) sun here
Is not a horseman, that in his hand, a rein (of choice)—— hath?

To the claimant, say:—"To Ḥáfiẓ, boast not thy jest and subtlety:"
A tongue and an explanation our reed also—— hath.

---

8. چمن (sward) signifies:—
(*a*) the garden, which is the assembly of shrubs;
(*b*) the assembly of beauty and of grace of the heart-possessor (the beloved).

(spring) signifies:—
The beloved, who is the desired of perfect lovers. The beloved, like spring, blossometh and bringeth into evidence the plants of beauty.

خزا (autumn) signifies:—
Effacement and non-existence.

Every spring (beloved), in whose rear is effacement, in the sward of its (his) beauty, the wise bird (the lover) hath calamity; and ever saith, like Ibráhim:
"I like not stone-pelters."

The second line should come first.

Those who are wise stain not themselves with worldly goods.

148, (121).

1. From the eye, all over our face, the heart's blood—— goeth:
From the eye, against our face, thou seest not what (calamity)—— goeth.

Within the heart, a great desire (for love), we have concealed:
If, through that desire, to the wind (of destruction) our heart goeth, it——goeth.

Our face, on the dust of the Friend's path, we placed:
(Dust) on our face is lawful, if the Friend—— goeth.

The water of (our) eye is a great torrent. By whomsoever it passeth,
Though his heart be of stone, from place (senseless and intoxicated), it (the heart)—— goeth.

5. As to the water of our eye, night and day, ours is the talk,
Of that passage (of tears) that, at the head of His street, why it (the tear)——
goeth.

From envy, the (glorious) eastern sun rendeth his garment:
If, into a coat, my moon (the beloved), love-cherisher,—— goeth.

To the street of the wine-house, ever with purity of heart, Ḥāfiẓ (dancing and bounding),
Like the Ṣūfī (in ecstasy and mystic state), cloister-keeping, with purity——
goeth.

---

5. In the words:—
mārā
āb-i-dīda
mājarā
rah guẓar
sar-i-kū
are graces that are not concealed to the understanders of subtleties of truths of words, Arabic and Persian.

6. mihr signifies:—
the sun; love; kindness.

7. Otherwise—
Ever, to the wine-house Ḥāfiẓ (goeth, as) with purity of heart, the Ṣūfī to the cloister goeth.

149, (159).

1. When I place my hand on the tip of His tress, in wrath He—— goeth:
If I seek concord, with a head (full) of rebuke, He—— goeth.

Like the new moon, helpless spectators,
He attacketh with the corner of the eye-brow; and, into the veil,—— goeth.

On the night of wine (state of effacement), He maketh me ruined with His wakefulness (effacing):
If by day (in sobriety), I relate tales (to friends of the Path) to sleep, He—— goeth.

O heart! love's path is full of tumult and of strife;
Falleth that one, who, on this Path, hastily—— goeth.

---

1. "tress" signifies:—
(*a*) the hair of the ear-lobe, which is the guardian of the cheek;
(*b*) illusory beloved one possessed of grace.
When I incline to prayer, the true Beloved departeth from splendour; and I remain void of manifestations of glories.
When, turning from the illusory, I expend for Him all my spirit,—the (true) Beloved's splendour maketh me entangled in the stone-raining of calamity.
When, with the corner of the eye-brow, the (beautiful) new moon (the true Beloved) attacketh helpless beholders, it (the new moon) goeth behind the veil.
Although the illusory is, in the opinion of the men of Shara', the vessel of ḥaḳīḳat; and in the opinion of men of ṭarīḳat, the field of the next world,—yet, with regard to the special ones, who have attained the delight of manifestations, if they incline to the illusory (love for lovely women) they enter upon mean-spiritedness.

3. "To go to sleep" signifies:—
To be veiled.
The glories of the true Beloved (God) draweth me, in the state of effacement, from existence to non-existence—a state appeareth, wherein from the discovery of the evidence of the end of existence I remain senseless.
If I come into the state of sobriety, and wish to unfold my complaint of that state to friends of the Path, whereby I may come out of that ruined state,—He becometh veiled, and manifestations of glories become not revealed.
The illusory meaning is:—
Whatever is contrary to my nature, He doeth.
He himself sleepeth not, and alloweth me not to sleep.
If, by day, I relate to Him stories, He goeth to sleep.

4. This couplet replieth to couplet 3. By it, Ḥāfiẓ sought the consolation of his heart.

5. When, upon the bubble's head, falleth the wind of pride,
In the idea of the wine (of pride),—its sovereignty (of obstinacy)—— goeth.

O heart! when thou hast become old, boast not of beauty and of eloquence,
For, only in the world of youth, this way (of boast)—— goeth.

When the black-book of black hair (of youth) is closed,
The white (hair) becometh not less if many an extract (of white hair)——goeth.

For empire, sell not beggary at the door of the true Beloved:
To the (paltry) sun, from the shadow of this (great) door, (is it that) any one——goeth?

Me, covenant-breaker, thou callest and I fear
That, on the day of resurrection with thee, this very title (covenant-breaker)——goeth.

---

5. This explaineth couplet 4.
Learned men speak of:—
ordinary wine; the wine of youth; the wine of property.
In whom, these three kinds of wine are found,—he suffereth calamity on calamity.
The second line—
It is obstinacy taketh the bubble into the idea of pride; and the bubble becometh destroyed.

7. The whiteness becometh not less, if, a hundred times, thou select (to keep) the black hair and pluck out the white hair.
When youth goeth, by a hundred acts, it returneth not.
The word "extract" may refer to selections of hair, or of verse.

9. When they nickname some one for something, they say:—
(*a*) the star of such an one shone from the horizon of fortune;
(*b*) from his master, such a one found a nickname.
Here meaning (*b*) is proper.
This couplet is in reply to the reproachers, outward-worshipping, with whom at the beginning of mystic state (ḥāl) Ḥāfiẓ sate.
When, by the favour of eternity without beginning, he reached love's stage, in it he beheld reason to be naught save distraction. Therefore, from reason, he severed himself.
The outward worshipper, the followers of wisdom, reproached him as a covenant-breaker (in going from their circle to another circle).
The covenant of the common folk is that they know God to be one. Then, in devotion, they are rewarded; in sin, punished.
The covenant of special folk is that they incline to none save to God; and worship Him for His Godship, not from fear of hell nor from hope of heaven.
Sincere is he who let go both covenants; who accepted the special one of the special with the covenant of the folk (common and special); and who regarded it necessary according to his spirit.
To the reproacher, Ḥāfiẓ saith:—
fear that thou also wast of our crowd and performedst the covenant of special folk.

10. Ḥāfiẓ! thou, thyself, art the veil of the Path. From the midst, arise (make negation of thyself so that the veil may be raised):
O happy that one, who, on this Path, veil-less—— goeth.

Now, from exceeding carelessness, thou recognisest not that covenant; doest naught for it, and makest sufficiency with the covenant of the common folk.
To-morrow, when thou comest out from carelessness, they will call thee covenant-breaker.

150, (244).

1. O Muslims (kind of heart)! once a heart, mine—— was
Whereto I used to utter (revelations) if a difficulty—— was.

A heart, fellow-sufferer, helper, counsel-perceiver
That, of every one of heart, the seeker (to aid)—— was.

In every calamity, for me perturbed.
A companion, work-knowing and capable, it (the heart)—— was.

When, through the eye, I fell into a whirlpool (of calamity)
By its deliberation, the hope of a shore (of safety)—— was.

5. In the (true) Beloved's street, it (the heart) was lost to me,
O Lord! what a skirt-seizing place, it (the true Beloved's street)—— was.

In search (of Him), it (my heart) caused my tears to trickle pearls;
But fruitless of union with Him, it—— was.

Without the drawback of this appointment, is no skill. But,
More disappointed than I, a beggar when—— was?

In this confused intoxication, exercise ye pity (O Muslims!)
For once a skilful work-knower, it (my heart)—— was.

As long as love taught me speech (lustrous verse),
The subtle-point of every assembly, my tale (of lustrous verse)—— was.

10. Speak not again, saying:—"Hāfiẓ knew subtlety"
For, we have seen, a confirmed fool he—— was.

---

1. See Ode 193, c. 1.

151, (272).

1. When my (true) Beloved the wine-cup in hand taketh,
(Through His resplendent beauty), the market of idols (lovely ones), disaster——
taketh.

Like a fish, I have fallen into the sea (of tears),
So that, me, by the hook, the (true) Beloved—— taketh.

Every one, who beheld His (intoxicated) eye said :—
"Where a Muḥtasib, who the intoxicated—— taketh?"

In lamentation, at His feet, I have fallen
In the hope that me, by the hand, the (true) Beloved—— taketh.

5. Happy the heart of that one who, like Ḥāfiẓ,
A cup of the wine of Alast,—— taketh.

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5. See page 5.
The wine of Alast signifies :—Wine predestined on the first day of eternity without beginning to be my drink.

152.

1. In every desire, in whose search he (the lover) is not (swift) like lightning,
If that harvest (of his existence) consume, wonderful it—— is not.

That bird, whose affection became acquired with grief of heart:
On the branch of its life, joy's leaf—— is none.

In love's workshop, remedy for infidelity, is none;
Fire consumeth whom, if Abū Lahab he—— is not?

In the religion of the soul-sellers, excellence and manner are unnecessary;
Here, room for lineage is none; there, reckoning—— is none.

5. In the assembly, wherein is reckoning, the (great) sun is (only) an atom:
Great to consider one's self, the condition of manners—— is none.

Drink wine. For if, in the world, eternal life one can find,
Save the wine of Paradise, its cause aught—— is none.

---

1. In the path of love (true or illusory) if the lover be not quick like lightning, wonderful it is not if he consumeth his existence.

3. ايمن (infidel) signifies:—
(*a*) the opposite to (safety);
(*b*) not turning.
(*c*) concealing.

ابولهب (Abū Lahab) signifies:—
(*a*) Muḥammad's uncle and bitter enemy. See the Ḳurān P. Discourse 76; cxi, 1; and Ode 54; c. 5.
(*b*) the being a lover, with consuming and melting, who hath given the chattels of his existence to the wind.

In Love's workshop, no help is the lover's of concealing love and its mysteries. For the being a lover is wholly wandering (profligacy). Whoever doeth not so is not a profligate. The revealing of mysteries is far from good conduct; and one without good conduct is ever afflicted.

Through concealing Love's mysteries, a fire kindleth within the lover; and consumeth his chattels.

A Poet saith:—

"If I speak (expire breath), burning is mine in the heart; the tongue burneth:
"If I inspire my breath, I fear that the marrow of my bones may burn."

If he be not a lover, where appeareth that fire? Whom, maketh that fire consumed?

Ḥāfiẓ! the union of the (true) Beloved with one strait of heart like thee
May be that day with which the bond of night——. . . . is none.

Then, for the lighting of that fire, Abū Lahab is necessary; and it is necessary to bear burning and lamenting.

153, (210).

1. If the Sāḳī (the true Beloved) the wine into the cup, in this way—— cast
All the Ārifs into (the way of) ever (wine) drinking, He will—— cast.

If thus, beneath the curve of the tress, He place the grain of the mole,
O many a bird of wisdom, that, into the net, it will—— cast!

Happy the state of that intoxicated one, who (from exceeding intoxication) at the foot of the rival,
Head or turban,—knoweth not which off he will—— cast.

In desire (persistence) of denial, the Zāhid immature of nature remaineth:
Mature, he becometh when on the wine of the cup, his glance he—— casteth.

5. By day, strive in the acquisition of skill. For wine-drinking by day,
The heart (bright) like the mirror, into the blight of darkness,—— casteth.

The time of wine of morning-splendour is that time when night,
The evening's screen around the tent of the horizon,—— casteth.

Take care thou drink not wine (of love) with the city-Muḥtasib (reason):
Thy wine he drinketh; and, into the cup the stone (of calumny), he——casteth.

O Ḥāfiẓ! with the (great) cup, a corner of the sun, bring forth thy head (in splendour),
If the dice for that full moon (the true Beloved), fortune—— casteth.

---

5. In the beginning of the mystic state, Ḥāfiẓ admonisheth himself and seeketh guidance from God:—
In the day of acquisition, strive for living; hear this counsel; strive not in acts of devotion not recorded. For, at this time that devotion is the fruit of hypocrisy, the source of calamity.
Though the devotion of hypocrisy maketh luminous the hypocrite's face, it casteth his heart into darkness.

7. محتسب شهر (the city-censor) signifies:—
Reason who doeth police-duty over the city of existence; and reproacheth the heart and the soul for their dangers.
In being a lover, display no reason.
For, in this matter, oneness with reason is the cause of disgrace, of friendlessness and of foodlessness.

154, (252).

1. O heart! glad tidings that the morning breeze—— hath come back.
From the quarters of Sabā (the land of Queen Balḳīs) the lap-wing of good news—— hath come back.

O bird of the morning (the bulbul, or the dove)! prolong the melody of Dā,ud:
For from the quarter of the air, the Sulaimān of the rose—— hath come back.

From morn's breath, the tulip hath perceived the perfume of sweet wine:
(Hers) was the heart's stain (streak); in hope of remedy she——
hath come back.

(In the world) where (is) an Ārif who understandeth the lily's tongue?
That he may inquire:—Why she went; and why she——
hath come back.

5. In rear of that Ḳāfila, my eye drew much water (tears):
Since to my heart's ear, the sound of the bell—— hath come back.

Fortune, God-given, showed me manliness and kindness.
In that for God's sake, the idol of stone heart (the beloved)——
hath come back.

Although Ḥāfiẓ beat the door of offence and broke his covenant (with the true Beloved),
Behold His grace that, in peace, from our door, He (our excuse accepting)——
hath come back.

---

1. See Ode 82.

5. The second line may be:—
Since to my heart's ear the sound:——"come in!"——hath come back.

7. In some copies, the first line is:—
Although the covenant (that we had made with the true Beloved), we broke; and also Ḥāfiẓ committed sin.

155, (233).

1. Without the beloved's face, the rose—— is not pleasant.
Without wine, spring—— is not pleasant.

The border of the sward and the air of the garden
Without the (beloved of) tulip cheek—— is not pleasant.

With the beloved, sugar of lip, rose of body,
(To be) without kiss and embrace—— is not pleasant.

The dancing of the cypress, and the rapture of the rose,
Without the song of the hazār—— is not pleasant.

5. Every picture that reason's hand depicteth,
Save the picture of the (living beauteous) idol—— is not pleasant.

The garden and the rose and wine, (all) is pleasant; but,
Without the beloved's society,—— is not pleasant.

Ḥāfiẓ! the soul is (but) a despicable coin:
For scattering (on the true Beloved), it—— is not pleasant.

---

4. The hazār is a nightingale with a thousand notes.

156, (180).

1. Last night, the news of the beloved, journey-made, gave—the wind:
To the wind, I also give my heart. Whatever it be—— be.

To that (limit), my work (turn) reached that, my confidant I make——
Every evening the flashing lightning; and, every morning, the wind.

In the curl of thy tress, my heart void of protection,
Ever said not:—"Of my accustomed abode, recollection—— be."

To-day, I recognised the value of the counsel of those dear:
O Lord! joyous by Thee, the soul of our adviser—— be.

5. In memory of thee, blood become my heart, whenever, in the sward,
The fastening of the rose-bud's coat, loosed—— the wind.

(O beloved!) to my heart came recollection of a corner of thy royal cap,
At that time when the crown on the head of the narcissus, placed——the wind.

From my hand, had gone my feeble existence:
In the morning, by the perfume of thy tress, gave back life,—— the wind.

The date of our ease was the night of seeing (having union with) the beloved:
Youths' season, and friends' society, recollection—— be!

Ḥāfiẓ! thy desire, thy good disposition bringeth forth:
The ransom of the man of good disposition, souls—— be.

---

2. "The flashing lightning" signifies the sigh full of burning.
"The wind" „ „ shout „ „ pain.

5. Perchance, one day, my good fortune may be to loose the fastening of thy coat.

9. باد signifies:—
(*a*) wind;
(*b*) may it be!
Each line endeth with this word.

157, (160).

1. O Khusrau! the ball of the sky in the curve of the chaugan—— of thine be:
The place of existence and of dwelling (the universe) the space of the plain——
of thine be!

All climes took up; and all quarters let loose,
The renown of thy (excellent) disposition, which, ever protection——
of thine be!

The tress of the Lady of Victory is enamoured with thy standard-tassel:
The eye of eternity without end, the lover of the galloping (of attack)——
of thine be!

O thou (that art such a one) that the writing of Mercury is the description of thy pomp!
Reason of all (Jibra,il) the ṭughrā-writer of the book (of record)——
of thine be!

5. Thy cypress-like stature became the shame of the splendour of the Ṭūbā,
The envy of lofty paradise, the plain of the hall—— of thine be.

Not alone animals and vegetation and things inorganic;
Whatever is in the world of order, under the order—— of thine be.

With sincerity, shattered Ḥāfiẓ became thy praise-utterer:
Thy universal grace, the health-giver and the praise-utterer—— of thine be.

---

4. The first line may be rendered:—
(*a*) O thou, the description of whose pomp is the writing of Mercury.
(*b*) „ „ thy pomp „ „

158, (205).

1. Sāḳī! the tale of the cypress and the rose and the tulip—— goeth.
And with the three washers (cups of wine), this dispute—— goeth.

Drink wine; for the new bride of the sward hath found beauty's limit (is perfect in beauty):
Of the trade of the broker, the work of this tale—— goeth.

Sugar-shattering (verse of Ḥāfiẓ devouring), have become all the parrots (poets) of Hindustān,
On account of this Farsī candy (sweet Persian ode) that to Bangal—— goeth.

---

1. ثلاثهٔ غساله (three washers) signifies:—
The three cups of wine which, at morning time, they drink to purge the body of bad humour. This wine is a washer of griefs, of the dross of the body, and of the impurity of human nature.
غياث الدين پوربي (Ghiyāṣu-d-dīn Purbī) was king of Bengal; had his capital at Kūr (now a place of ruins); and died 1373 A.D.
After Ghiyāṣu-d-dīn had subdued Bengal, a troublesome disease attacked him. So weak became the power of the senses, and the support of his heart, that he washed his heart of life.
Now, in his ḥaram, were three beautiful damsels named:—
The cypress (sarv),
„ rose (gul),
„ tulip (lāla),
for whom he had the greatest love.
These, he desired to wash his body: they did so; and by chance he recovered.
Thereupon, the king increased his love for the three damsels; and advanced them to dignity.
With jealousy, the other dependants burned; and taunted them with being "a body washer." (غساله ghusāla).
They revealed this matter to the king, who uttered the first line of the first couplet of this ode.
When, however, he tried to find the second line to make the couplet complete he could not find it.
To the poets of the age, who were in his service, he presented his difficulty; but though they thought much, they effected naught.
They represented that it was necessary to send the line to Ḥāfiẓ.
Even so, with a mission, the king sent the line to Ḥāfiẓ.
Fixing the king's line as the first line of the ode, Ḥāfiẓ wrote this ode in one night.
Since from Kūr (in Bangal) to Shīrāz (in Fars) is, by Kārvān, a year's journey, Ḥāfiẓ wrote couplet 4; and as counsel to Ghiyāṣu-d-Dīn, he wrote couplet 7.

2. نو عروس (the new bride) signifies:—
the existence of Ḥāfiẓ.

مي (wine) signifies:—
the poetry of Ḥāfiẓ.

دلاله (broker) signifies:—
the poets in the service of Ghiyāṣu-d-Dīn.

In the path of verse, behold the travelling of place and of time!
This child (ode) of one night, the path of (travel of) one year (to Bangal)——
goeth.

5. That eye of sorcery (of the beloved) 'Ābid fascinating behold:
How, in its rear, the Kārvān of sorcery—— goeth.

Sweat expressed, the beloved proudly moveth; and, on the face of the white rose,
The sweat (drops) of night dew from shame of his (the beloved's) face——
goeth.

From the path, go not to the world's blandishments. For this old woman
Sitteth a cheat; and a bawd, she—— goeth.

Be not like Sāmirī, who beheld gold; and, from assishness,
Let go Mūsā; and, in pursuit of the (golden) calf,—— goeth.

From the king's garden, the spring-wind bloweth:
And within the tulip's bowl, wine from dew—— goeth.

10. Of love for the assembly of the Sulṭān Ghiyāṣu-d-Dīn, Ḥāfiẓ!
Be not silent. For, from lamenting, thy work—— goeth.

---

7. If she (the old woman, the world) sit, deceit she practiseth; if she move, she revealeth her deceit.
8. Sāmirī was a dweller in Sāmra, where he recognised some of the traces of Jibrā,il.
Taking up the dust of Jibrā,il's path, he cast it into the inside of a calf of silver and of gold, whereupon the calf became alive and gave voice.
Through this calf, many became road-lost.
Sāmirī was one of the sorcerers "who did in like manner with their enchantments."
See Exodus vi, 1-6; vii, 10-12: the Ḳurān ii, 50; xx, 96.

159, (144).

1. In desire of that I am that, if, forth from my hand, it—— come,
I may fix my hand upon a work such that the end of grief may—— come.

The plain of vision of the heart is not a place of society of opponents:
When the demon goeth out, the angel within may—— come.

The society of the Ruler is the darkness of night (of winter):
Ask light of the sun. Possibly, forth it may—— come.

At the door of the Lords of the world without manliness,
How long (expectant) sittest thou saying:—"In, at the door, when will the "Khwāja—— come?"

5. Let go this time more bitter than poison:
Again (after thy abandoning), like sugar, time will—— come.

Beggary (seeking the murshid), abandon not. For thou mayst gain treasure
From the (kind) glance of a (holy) traveller, who, into thy sight, may—— come.

Ṣāliḥ and Ṭālaḥ displayed obedience (to God):
Let us see to whom acceptance will fall; and, into vision, who will—— come.

O bulbul lover! ask for life. For, in the end,
Green will become the garden; and into the bosom, the red rose will—— come.

---

4. From the Lords of the world void of manliness no profit will come to thee. Abandon them.

7. The prophet Ṣāliḥ was the son of 'Ubaid, the son of Asaf, the son of Masikh, the son of 'Ubaid, the son of Hadhir, the son of Thamūd.
He was sent to the tribe of Thamūd, to bring them back from idolatry; but they refused to hearken to him. By an earthquake, God destroyed them. Ṣāliḥ died at Maka.
See the Ḳurān vii, 74; xii, 61-68; xxvi, 141.
Ṭalaḥ was a warrior of the Faith.
See Stobart's "Islām," p. 72.

Patience and victory are both old friends:
After patience, the time of victory will—— come.

10. In this closet (the world like into the wine-house), Hāfiẓ's carelessness is no wonder:
To the wine-house, whoever went, will senseless—— (be)come.

---

9. الصبر مفتاح الفرج (al ṣabr miftāḥu-l-faraj) signifies:—
patience is the key of opening.

160, (152).

1. The sun of every vision, Thy beauty—— be
More beautiful than the beauty (of face of other lovely ones), Thy beautiful face
—— be

Of the Humā of Thy tress, (which is) the falcon of long-wing feather,——
Beneath the wing, the heart of the kings of the world—— be!

To Thy tress, that one who is not attracted:
Like Thy tress, tossed and confused—— be.

Of Thy face, that heart that is not the lover,
In liver-blood, ever drowned—— be.

5. O idol! When Thy glance casteth the arrow
Before it (the arrow), my wounded heart, the shield—— be.

When Thy sugary ruby (lip) giveth the kiss,
From it, the taste of my life, full of sugar—— be.

Momently mine, is a great fresh love for Thee:
Hourly, Thine another great (attraction of) beauty—— be!

With soul, Ḥāfiẓ is desirous of Thy face.
On the state of desirous ones, Thy glance—— be

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2. The Humā. See Ode 50.

161, (159).

1. Ever increasing, Thy beauty—— be!
All years, tulip-hued, Thy face—— be.

In my head, the image of Thy love,
Every day that is, increasing—— be.

The stature of all the heart-ravishers of the world,
In service of Thy form, like the (curved) ن (nūn)—— be!

Every cypress that, in the sward, cometh up (lofty and separate),
Before the (straight and erect) ا (alif) of Thy stature, bowed—— be!

5. That eye that is not bewitched by Thee,
Out of (from) the jewel of tears, (go; and) in a sea of blood—— be!

For heart-ravishing, Thy eye
In practising sorcery, sorcery-possessed—— be!

Wherever in grief (of love) for Thee, is a heart,
Without patience, or rest; and without quietude, let it—— be.

He who in separation from Thee is not content,
Out of the circle of union with Thee,—— be.

Thy ruby lip that is the soul of Ḥāfiẓ,
From the lip of every mean and base one, far—— be.

162, (148).

1. In need of the physician's care, thy body—— be not;
Vexed by injury, thy tender existence—— be not!

The safety of all horizons (the whole world) is in thy safety.
By any accident, sorrowful thy person—— be not!

(O perfect murshid!) the beauty of the outward and of the inward is from the prosperity of thy well-being:
Outwardly anguished, inwardly afflicted, thou—— be not!

In this sward, when autumn entereth upon plundering,
To the straight cypress of lofty stature, its path—— be not!

5. In that place where thy beauty beginneth splendour,
The power of reproach of the ill-seer and of the ill-approver—— be not!

Every one, who, with the evil eye, beholdeth thy moon-like face,
Save rue-casting on the fire of grief (for thee), his life—— be not.

From the sugar-scattering utterance, of Ḥāfiẓ seek recovery,
So that need of the remedy of rose-water and of candy, thine—— be not.

---

2. If thou be sorrowful, all will be sorrowful.
6. To avert the evil eye, seeds of wild rue are cast upon the fire.
7. The remedy of rose-water. See Ode 34, c. 4.

163, (122).

1. That one (the murshid) who, in his hand the cup (of divine knowledge)——hath.
Ever the sovereignty of Jamshīd —— hath.

That water, wherein Khizr obtained life,
Seek in the wine-house; for (life), the cup—— hath.

Pass life's thread into the cup;
Wherein, order (of life), this thread—— hath.

(Together are)—we and wine; and Zāhids and piety,
Let us see—desire for whom the (true) Beloved—— hath.

5. O Sāḳī! without thy tress, there is naught,
In the time of that one, who desire—— hath.

All the ways of intoxication, the narcissus,
From thy pleasant eye, loaned—— hath.

The mention of thy face and tress,—to my heart,
Is a great pain that, morning and evening, it (the heart)—— hath.

On the wounded hearts of the sorrowful,
Complete saltiness (effective towards healing), thy lip—— hath.

O Soul! in the pit of the chin, like Ḥāfiẓ,
Two hundred slaves, thy beauty—— hath.

---

1. "That one" may signify:—the holy traveller.
The first line may be:—
That one, who, in his power, the cup (of his heart) hath.
See Ode 144, c. 10.

2. See Ode 89, c. 8.

164, (229).

1. That one that, in his vision, the beauty of the line (of beard) of the (true) Beloved—— hath;
Certain it is that the acquisition of vision he—— hath.

Like the reed, on the writing of His order, the head of obedience,
We have placed. Perchance, with His sword, (our head from the body) uplifted He—— hath.

In union with Thee, like the candle found the order that one,
Who, beneath Thy sword, momently another head—— hath.

Attained to foot-kissing, the hand of that one, who
Ever his head, like the threshold, on this door,—— hath.

5. One day, Thy watcher struck an arrow into my chest:
Through grief for Thee, many an arrow, my shieldless chest—— hath.

I am vexed with dry austerity. Bring pure wine:
For, my brain ever fresh, wine's perfume—— keepeth.

If from wine, thine is no good quality, is not this enough that, thee,
A moment, without news of the temptation of reason, it (wine)—— keepeth?

That one, who planted not his foot outside the door of piety,
Now (since all are engaged in wine-drinking), with the intention of visiting the wine-house, desire for travel,—— hath.

To the dust (of the grave), **Ḥáfiẓ's** shattered heart will take (with itself)
The stain of desire (of love for the true Beloved) that, like the (streaked) tulip, on the liver, it—— hath.

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2. The "head" of the reed (pen) is the "nib" which is ever on the writing of the order.
3. The head (wick) of the burning candle is always severed (snuffed).

165, (123).

1. That one, from whose (fragrant) hyacinth lock, a great torment (of jealousy), ambergris—— hath.
Again, with those heart-gone (lovers), grace and reproach—— hath.

By the head of his own slain one (the lover), He (the Beloved) passeth (swiftly) like the wind:
What can one do? For, He is (like swift) life; and swiftness (of departing), it (life)—— hath.

If that be the water of life, that the lip of my Beloved—— hath,
Clear this is that (only) a share of the mirage (not of the water of life), Khizr—— hath.

From behind the screen of His tress, the moon, displaying (the brilliancy of) the sun,
Is a great sun that, in front, a cloud—— hath.

5. In every corner, my eye made flowing a torrent of tears,
So that, with a great (quantity of) water, freshness, Thy straight cypress—— hath.

In error, Thy bold glance sheddeth my blood;
Be its opportunity (to do so); for a very correct judgment it—— hath.

On account of my heart, Thy intoxicated eye desireth my liver (life):
The Bold one is intoxicated. Perchance, inclination for a piece of roast meat (my liver), He—— hath.

The path of questioning Thee is not my sick soul's:
Happy that shattered one (the lover) who, an answer from the Beloved,—— hath.

Towards Hāfiẓ's wounded heart, when a glance casteth
Thy intoxicated eye, that, in every corner, a ruined one (a lover)—— hath.

---

3. Khizr. See Ode 89.

4. "The moon" signifies:—the Beloved's face.

5. The lover's lamenting is the cause of the Beloved's splendour.
The cypress. See Odes 108, 145.

166, (187).

1. Last night (in the time of Muḥammad) a messenger of news from His Highness Āṣaf (the murshid)—— came.
From His Highness Sulaimān (the true Beloved), the order of joy—— came.

With water of the eye, make clay of the dust of our existence:
To the heart's desolate mansion, the time of building—— came.

O thou wine-stained of garment! take care; conceal my defect;
For, to visit me, that one pure of skirt (the true Beloved)—— came.

This endless explanation of the (true) Beloved's beauty, that they (men of knowledge) uttered,
Is (only) a word out of thousands, that, into example,—— came.

5. The place (rank) of every one of the lovely ones (the beloved ones) becometh known to-day,
When, to the chief seat, that moon, assembly-adorning,—— came.

On the throne of Jam, whose crown is the (lofty) sun's ladder of ascent,
Behold the spirit! notwithstanding (all) this contemptibility, a (feeble) ant (man)—— came.

---

1. آصف (Āṣaf) signifies:—
(*a*) Sulaimān's Vazir. See Ode 36.
(*b*) The Muḥammadan truth.

In Muḥammad's time, the compassionate Creator and merciful Omnipotent opened the door of mercy; and gave salutation to the people:—
"Those that have committed great sins, will not be disappointed of God's mercy. Verily God will forgive them all their sins."

3. "One wine-stained of garment" signifies:—
(*a*) Ḥāfiẓ's existence, be-coloured with the wine of love.
(*b*) The human form stained with sin.

O thou wine-stained of garment! O thou stained of existence coloured with love's wine! O limbs and supports! O tongue, subtlety-knowing! conceal my defect.

6. جم (Jam; Jamshīd) signifies:—
(*a*) Sulaimān, who, with prophetical existence, was higher than the kings of the kingdom of the confession of Faith.
(*b*) God, the aggregate of qualities.
(*c*) The Muḥammadan truth; for in this sense, the tongue of utterer is the praiser.
(*d*) The elemental body of Muḥammad who, in intercession, is the soul-cherisher of his followers.

O heart! keep thyself safe from His bold eye;
Because, for plunder, that sorcerer (the eye), the archer,—— came.

Ḥāfiẓ! stained (with sin), thou art. Ask a favour of the king (the murshid);
For, for purification (of the sin-stained), that foundation of liberality (the murshid)—— came.

The King's assembly is a sea. Discover the time of pearl-gaining:
Ho! O loss-stricken one! the time of barter and profit hath—— come.

On the throne of Jamshīd, whose crown is with the loftiness of the sun, behold man's spirit, notwithstanding that his nature is of earth and that it is scorned by the most perfect and by the highest.

Man, the lowest of the low, through lofty spirit and following God's qualities, causeth himself to reach the highest of the high.

From the state of "possibility," he reacheth the state of "the necessarily existent one" (God).

Though in essence (ẕāt) he becometh not "the necessarily existent one," yet wholly he acquireth His qualities.

In the "Wuṣūl-i-Sālik," Ṣāḥib Marghūbu-l-Ḳulūb saith:—

"When, there, the holy traveller reacheth to like God,——
"Over all that is, he is king."

In the "Fusūṣu-l-Ḥikam," Shaikh Muḥī-u-d-Dīn bin 'Arabī saith:—

"The king of travellers, and of all the stars is the sun.
"Though it is on the fourth heaven, its sway reacheth to the eighth heaven; and there are the stars and constellations.
"Who asketh about the (contemptible) earth whose sway (by Fate's decree) everywhere reacheth."

9. "The King," in couplets 8 and 9, may signify:—
A perfect man.

167, (141).

1. Last night, news to me the messenger of the morning wind—— brought,
Saying:—"To shortness (ending), its face, the day of labour and of grief hath ——
brought."

To the minstrels of the morning cup, new raiment, we give
For this news that the morning wind—— brought.

Come! come! For thee, the Ḥūr of Paradise, Rizvān,
A slave to this world, for the sake of thy heart, hath—— brought.

Verily, to Shīrāz, we will go with the favour of the friend (Shāh Manṣūr)
O excellent friend who, as my fellow-traveller, fortune,—— brought.

5. From my heart to the palace (halo) of the moon (Shāh Manṣūr), what wailings (they were) that reached,—
When, memory of the cheek of that regal moon, it (the heart)—— brought.

Strive with the strength of our heart. For this (darvīsh) cap of felt,—
Many (is) the shattering that, upon the kingly diadem, it hath—— brought.

Ḥāfiẓ may cause his standard of victory to reach the sky,
When, his refuge to the court of the great King (Shāh Manṣūr), he——brought.

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1. Ḥāfiẓ was strait of heart on account of many of the men of Shīrāz.
Shāh Manṣūr (*d.* 1393) of Shīrāz invited Ḥāfiẓ to return to Shīrāz under his protection.

7. In the ʿālam-i-arvāh, the world of spirits, Muḥammad's soul, as light without substance, existed.
The Creator placed it in a vase also made of light.
In the shape of that vase of light, the darvīsh's felt cap (kullah) is formed. The kullah is made of a certain number of tark (gores), each signifying a sin abandoned; the last one is called tark-i-tark, the abandonment of abandonment (of all sin).
In the kullah, the Kādirīs wear a mystic rose.
The letters of گل (rose) are the first letters of the two lines Ḳurān xxxix, 37. The rose is of green cloth and hath two outside and two inside rings, and three circles.
The signification of:—
the first circle is sharīʿat.
„ second „ „ ṭarīḳat.
„ third „ „ maʿrifat.
The three together show the acquisition of the mystic state (ḥāl) known as ḥaḳīḳat (truth).
The colour of the holy word حي (hay), the Living God, is green; therefore the colour of the cloth is green.
The circles are white, indicating perfect submission to the Shaikh (Pīr.)

168.

1. Who, to thy cheek, the hue of the (red) rose and of the wild (white) rose——
gave,
To me, miserable, patience and ease, can—— give.

Who taught thy tress the habit of being long,
To me, grief-stricken, the gift of His liberality, can also—— give.

Hope of Farhād (that he would live), I severed that very day,
When, to Shīrīn's lip, the rein of his distraught heart, he—— gave.

If (mine) be not the treasure of gold, contentment is left:
Who, to kings that (treasure) gave, to beggars this (contentment)—— gave.

5. A fine bride, outwardly, is the world. But,
Who joined himself to her (the world), his own life (as) the dowry—— gave.

After this, (together are):—My hand and my skirt; the cypress and the marge of the stream,——
Especially, now, that, glad tidings of (the coming of) February, the wind——
gave.

In the hand of grief for Time, Ḥāfiẓ's heart became blood:
O Khwāja Ḳivām-ud-Dīn! for separation from thy face—— justice!

---

3. See Ode 72.
4. In the second line, "Who" refers to God.
7. Ḳivām-ud-Dīn signifies:—
   (*a*) Ḥāfiẓ's patron. See Ode 3, c. 9;
   (*b*) the support of the Faith (of Islām).

دلا (the word ending each line) signifies:—
   (*a*) the past tense of دادن —"he gave";
   (*b*) justice.

169, (125).

1. If after Him, I gó, He up stirreth calamity (saying wherefore comest thou after me):
And if I sit (abstaining) from search, in wrath, He—— ariseth.

And, if, through desire, a moment on a highway,
I fall, like the dust at his foot, like the (swift) wind, He—— fleeth.

And, if I desire (only) half a kiss, a hundred reproaches,
Like sugar, from the small round box of his (small) mouth, He out—— poureth.

The acclivity and declivity of love's desert is calamity's snare:
A lion-hearted one is where, who not calamity—— shunneth?

5. That deceit, that I behold in thy eye,
Many a reputation (it is) that, even with the dust of the path, it—— spilleth.

When I speak to him, saying:—"Wherefore consortest thou with (other) persons?"
So, He doth that, with blood, my tears, He—— mixeth.

Ask thou for (long) life and a great patience; (because then thou wilt see) that the sphere, sorcery-practising,
A thousand tricks more strange than this,—— evoketh.

---

3. نیم بوسه (half a kiss) signifies:—
(*a*) a kiss given by one, not by both;
(*b*) a little kiss, not completed;
(*c*) بو smell.

شکر فرو ریختن (to pour down sugar) signifies:—
(*a*) to abuse;
(*b*) to speak gently and sweetly;
(*c*) speech without palate, tongue, and teeth.

With others, my beloved is milk and sugar. If I forbid, he displayeth against me wrath so that my heart becometh blood.

If I seek half a kiss, a hundred regrets it is that he greatly abuseth me.

شکر (sugar) signifies:—
the abuse of beloved which is sweeter than sugar.

If I desire half a kiss, alas from his mouth issueth abuse which to me is sweeter than sugar; and towards which I incline with a thousand desires.

Ḥāfiẓ! place thy head on the threshold of submission:
For if thou make contention, with thee, Time—— contendeth.

But since this abuse is the cause of the enemy's joy, it is the source of sorrow and of soul-gnawing grief.

بوسه (kiss) signifies:—

The readiness of acceptance of true circumstances.

Alas, the want of patience in hearing and in understanding the Ḳurān, a power that neither man, nor jinn, hath.

If I desire holy words from that faithful friend (God), and, on the understanding of them, establish my heart, alas!

From His mouth (without palate, tongue, and teeth) there issueth a voice, whence a hundred echoes are produced; and to hear every echo, a ear is necessary for every hair.

Those ears, I have not.

170, (150).

1. Without the (true) Beloved's beauty, inclination for the world, my soul——
hath not:
O God (I swear), every one who this (the Beloved's beauty) hath not, that (the soul),—— hath not.

A trace of that Heart-Ravisher, with none, I beheld:
No news of him, have I: He, a trace—— hath not.

From the hand, one cannot give the stage of contentment.
O camel-driver (of the East)! lower (the chattels of thy existence and stay); for this path (of the desert of avarice) limit—— hath not.

In this path of love, every drop of night dew (sin) is a hundred fiery waves:
Alas! explanation, or revelation, this subtlety (of love)—— hath not.

---

4. شبنم (night-dew) signifies:—
A small sin that, by the exigency of human nature, issueth from every one. Though it is not the prohibitor of the travelling of travellers of the Path; it befitteth not.

Every small sin that in love's path occurreth is a great sin:—
So they say:—"Sincere ones are in great danger (of little sins)."

Of the Sultân of 'Ârifs, chief of the prophets of unity in the stages of love, Bâyizîd Bustâm (*b.* 777, *d.* 848), they relate that, one night, he drank a cup of milk; and thereupon suffered a great pain in his interior.

Distracted with pain, he said:—
"Milk is not agreeable to my nature; therefore this pain occurred."

After that, in a dream, he saw:—
That the day of judgment had come; that the hidden had turned its face to manifestation; that the courts were arranged; and that the people of the first (this) and the last (the next) world were standing up to be judged.

There reached his ear a voice, that took sense from his nature:—
"Bring ye Bâyizîd, the infidel; and make him stand in this judgment place."

The Shaikh pleaded:—
"O Un-equalled in justice! how practised infidelity, thy slave?"

To his ear, came a reply whereby reason and sense departed:—
"Remember the night, on which thou drankest milk."

[In saying—"milk is not agreeable to my nature," Bâyizîd exalted his nature over the nature either of those with whom milk agreed, or of milk (one of the works of God). To exalt one's self is a sin].

O dear ones! in seeking pardon, scratch out the root of small sins.
In this path of love, every small sin is a fiery river, than which what is worse?
From small sins, no human being 's free. When from a sincere one, a small sin appeareth,—small though it is it leadeth to infidelity.

5. A delight like that, life hath not without the beloved,
Without the beloved, a delight like that, life—— hath not.

O heart! from the muḥtasib, learn profligacy:
Intoxicated, he is; yet of him this suspicion (of intoxication) any one——
hath not.

If the companion himself be the candle, from him conceal mysteries:
For that bold one, head severed, ligature (bridle) on his tongue,—— hath not.

Him, whom thou callest teacher, if, with verification, thou look,
Is an artificer; but currency, his verse——. hath not.

The harp, bent of form, calleth thee to joy:
Hearken: for any injury to thee, the counsel of old men—— hath not.

10. The circumstances of the treasure of Ḳārūn which, to the wind of destruction Time gave.
Utter ye to the rose-bud (the miser), so that its gold, hidden, it —— have not.

A slave like Ḥāfiẓ, any one in the world—— hath not.
For, a king like thee, any one in the world—— hath not.

In His Path, every fiery river is a drop of dew, the crossing whereof the lover feareth not.
Alas! this matter is concealed; hath no explanation; and is all knot within knot (tied up).
Whose is thought, he travelleth the path with difficulty.
Whose is God's grace, he casteth away thought; and findeth the favour of eternity without beginning his helper.
Whatever issueth from him is pardoned, because he is of the followers of Muḥammad.
Then, the lovers of God, and the distraught ones are, of many kinds; and, of their own greatness, are, in clamour, from Ḳāf to Ḳaf.
To the one distraught for God, every end that cometh appeareth easy.

On the day of judgment, the accepted faithful and abstinent ones will leap to the gate of Paradise, being nowhere rejected; and ask the angels saying:—
"What was our path, that we passed not, as ordered, near hell?"

The angels will say:—
"Verily hell was that black ball, on one side of which, ye planted one foot, and on the other side of which ye moved your other foot."

The Ḳurān (xix, 70-75) saith:—
"There is not one of you who will not go down to it (hell)."

6. If thou do a work that, in people's eyes, is bad, do it secretly. Just so, the muḥtasib hath the habit of profligacy, but none suspecteth him.

10. Karūn. See Ode 6, c. 10.

171, (198).

1. The luminosity of Thy face, the (resplendent) moon—— hath not:
In comparison with Thee, the glory of (common) grass, the (splendid) rose——
hath not.

The corner of Thy eye-brow is my soul's dwelling:
More happy than this corner, the king—— hath not.

With Thy (mirror-like) face, my heart's smoke—let us see,—what it will do:
Thou knowest the mirror that power of (resisting) the (blight of the) sigh, it
—— hath not.

Not I alone, drew the length of Thy tress:
Who is there, who, the stain of this black tress,—— hath not.

5. (O beloved!) I have seen that eye of black heart that Thou hast,
A glance towards any friend, it—— hath not.

O disciple of the tavern! give me the heavy ritl:
The joy of a shaikh, that the cloister—— hath not.

Devour thy blood and sit silent. For that tender heart (of my beloved),
The power of (remedying), the complaint of the justice-seeker,—— hath not.

Behold the boldness of the narcissus, that blossometh before thee:
Manners, one rent of eye (shameless)—— hath not.

Say:—"Go; and wash thy sleeve in liver-blood:
"Whoever, a path, in this threshold (of the tavern),—— hath not."

10. (O Beloved)! preserve the quarter of hearts (of lovers; for they are Thy army).
The Sulṭān
Taketh not territory, if army, he—— hath not.

O king of lovely ones! glance at lovers;
This army (of lovers), a king like Thee—— hath not.

If Ḥāfiẓ worshipped Thee, censure not: O idol
The infidel to love, crime—— hath not.

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6. One ritl is equal to two quarts.

12. Ḥāfiẓ is infidel to love.

172, (204).

1. Years, in pledge for the wine of the grape, our book (of knowledge and of conduct)—— was:
From our reading and praying, the splendour of the wine-house (the perfect Ārif's heart)—— was.

Behold the goodness of the Pīr of the Magians (the murshid of truth) when we wholly intoxicated (evil-doers, unworthy speakers of love's mysteries, self-joy seeker)—
Whatever we did, in his eye of liberality, good—— was,

Our book of knowledge, wash ye all with wine;
For I beheld the sky; and, in malice with the sage's heart, it—— was.

---

1. As the disciple is necessary to the murshid so that he may direct, so is the murshid to the disciple.
So long as he has not a disciple, direction to whom may the murshid give who is the porter of the load of the deposit of love?

2. The murshid regarded all good; and endured all that he might cause us to reach our object.

4. In this couplet, Ḥāfiẓ explaineth the circle of ẕikr.
The traveller's heart hath two sides; and turneth each side to its object. On one side, is the stage of:—
"presence with God."
On the other side, is the stage of:—
"what is exterior to God."
In that wine-house, revolving like the compass became my heart from uttering:—
لا إله إلا الله "no god but God."
Its (the heart's) foot was in place; and, in the presence of witnesses, uttered:—
لا إله "no god"
in the place of—
إلا الله "but God."
And, by uttering "that exterior to God," my heart denied:—
لا إله "no god"
and brought the phrase to—
إلا الله "but God."
Ẕikr is the repeating the name of God, the profession of His unity, &c., &c., in chorus, accompanying the words by certain motions of the head, the hands, or the whole body.
A complete act of the ẕikr is a majlis (assembly).
Ẕākīr is one who makes a ẕikr.
The ẕikr is performed near the tomb of a saint, in a sepulchral masjid, or in the chamber of a private house; and generally on the occasion of a nativity (mawlid).
The Ẕākīrs sit cross-legged in a ring; within the ring, are placed large wax candles, four feet in height in a low candle-stick.
At one end of the ring, are the verse reciters (murshids) and player on the flute (nā,e).
The chief (shaikh) of the Ẕākīrs exclaims Al Fātiḥa!
Immediately, the Ẕākīrs recite, all together, the opening chapter (Al Fātiḥa) of the Ḳurān.

In every direction (in the tavern), like the compass, my heart made a great revolution;
And, standing in that circle, bewildered—— was.

Then they chant:—

O God! Bless our Lord, Muḥammad, in the former generation; and bless our Lord Muḥammad in the latter generations; and bless our Lord, Muḥammad, in every time and period; and bless our Lord, Muḥammad, in the highest degree unto the day of judgment; and bless all the prophets and apostles among the inhabitants of the heavens and of the earth; and may God (whose name be blessed and exalted!) be well pleased with our Lords and masters, those persons of illustrious estimation, Abū Bakr, and 'Umar, and 'Uṣmān and 'Alī and with all the favourites of God.

God is our sufficiency; and excellent is the guardian!

There is no strength nor power but in God the High, the Great!

O God!

O our Lord!

O Thou liberal of Pardon!

O Thou most bountiful of the most bountiful!

O God!

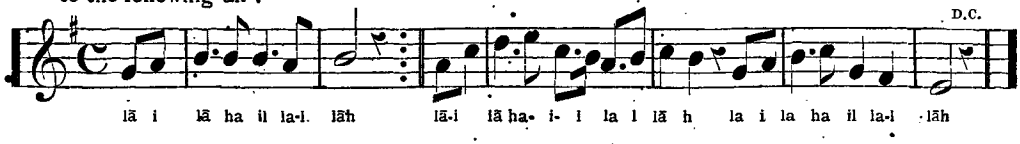
Āmīn.

For three, or four, minutes the Ẓākirs are silent; then, they silently recite Al Fātiḥa. This is the prelude to the zikr.

Now, the zikr begins.

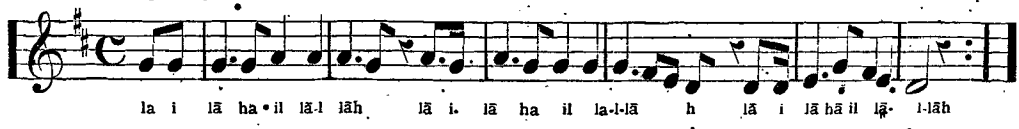
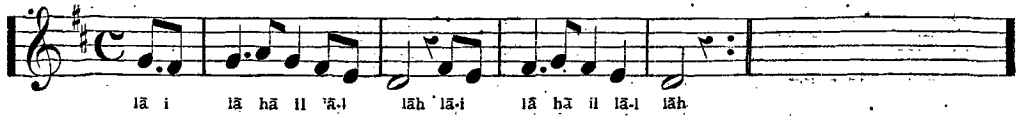
Sitting, they chant in slow measure

Lā ilāha illa-l-lāh *

to the following air:—

bowing the head and the body twice at each repetition of Lā ilāha illa-l-lāh.

Thus, for a quarter of an hour; then for a quarter of an hour, they repeat the same words to the same air, in a quicker measure and with quicker motions.

Meanwhile, the murshids sing to the same air a ḳaṣida, or a muwashshaḥ; † and one of them frequently calls out—madad! (O God! help.)

For about a quarter of an hour, the Ẓākirs repeat the same words to a different air,—first slowly, then quickly.

Then, similarly, they repeat the same words to the following air:—

* "There is no god, but God."

† An ode similar to the Song of Solomon, generally alluding to Muḥammad as the object of love and of praise.

5. From love's pain, the minstrel performed a great deed:
Such that blood-stained, the eye-lash of the world's sages—— was.

With joy, I expanded on that account that, like the rose on the marge of the stream,
On my head, the shadow of that cypress of straight stature—— was.

O heart! seek that (beauty) from idols if thou be beauty-recogniser;
For, that one who spake this, in knowledge of sight, the see-er (the murshid) —— was.

In respect of these blue garment-wearers (lovers, faḳīrs, those possessed of divine knowledge), my Pīr (murshid) rose of hue,
Gave no permission to reveal their impurity (in divulging love's mysteries). If not, (in respect to them, many) a tale—— was.

Then, the Ẓākīrs arise; and, standing as they had been sitting, repeat the same words to another air.

Still standing, they repeat the same words in a very deep and hoarse tone emphasising "Lātr," and the penultimate syllable of the following words.

The sound resembleth the sound produced by beating the rim of a tambourine.

Each Ẓākīr, at each repetition of—

Lā ilāha illa-l-lāh

turneth his hand alternately to the right and to the left.

All the Ẓakīrs now get excited, repeating their ejaculations with greater rapidity, violently turning their heads, sinking the whole body, and leaping.

The contrast between the vehement and distressing execution of the zakīrs at the close of a zikr and their calm gravity and solemnity of manner at the beginning is striking.

Money for the murshids is collected during the performance.

The Ẓākīrs receive no pay.

The recitation of the whole of the Ḳurān is called a khatima.

It is usually recited by three or more persons called faḳīh.

The mode of recitation is an agreeable chaunt.

The recitation of the Ḳurān is a common mode of entertainment at modern private festivities among Arabs.

The faḳīhs usually accomplish the greater part before the guests arrive,—each chaunting in turn a portion as:—

A juz, a thirtieth part of the Ḳurān.
„ ḥāzb, sixtieth „ „
„ rub, hundred and twentieth part of the Ḳurān.

When a khatima is performed after a death, the merit is transferred to the soul of the deceased.

The counterfeit gathered by Ḥāfiẓ was not passed by him (the Pīr of the Magians; the Murshid; the true Beloved):
For the master of business (the Pīr), wise as to hidden defect,—— was.

---

9. Mu'āmil signifies:—
One who lives happily, or who deals fairly, with one.
صاحب معامله (master of business) signifies:—
The Pīr, rose of hue, from whose manifestation the market of Ārifs is thronged.

173, (177).

1. Last night, in our (assembly of lovers for zikr, formed like a) circle, the tale of Thy tress (the path of seekers to the divine world)—— was:
Until the heart (middle) of the night (which is the season for manifestations), speech regarding the (long) chain of Thy hair—— was.

The heart that (in the world of non-existence), from the point of Thy eye-lash turned to blood,
Again, desirous of the bow-house (wound) of Thy eye-brow—— was.

(O true Beloved!) pardon the wind, because it brought a message from Thee;
And, if (the wind had) not (been, Thy message would not have arrived); for we reached (met with) none, who, from the head of Thy street,—— was.

Of the tumult and the uproar of love (the knowledge of God), the world had no news:
The calamity-exciter of the world, Thy glance of sorcery (absolute love)——
was.

---

1. On the day of eternity without beginning, each soul of the people of the world laid claim to love.
To prove them, God Most High brought into their view the world; and a crowd became entangled in its beauty.
For the rest, paradise was glorified; and, with it they were distraught.
On them calamities descended. Whereupon, some turned aside and some remained firm.
Those that remained firm were sincere as Lovers: and of this crowd Ḥāfiẓ regarded himself.
The talk of this world is all about that world, which is an epitome of this world.

In Wilberforce Clarke's translation of the Būstān of Sa'di we have:—

"How well said the scholar to the embroiderer when he figured the Anḳā, the elephant and the giraffe:—
"From my hand, cometh no form,
"That is not the picture of the Teacher above (God)."

4. عشق (love) signifies:—
The knowledge of God; or the rules of the Shari'at.
Before Muḥammad's coming, none attained to a knowledge of God.

عالم (the world) signifies:—
ظل ثاني (the second shadow); or the existence of God, apparent in the form of creation (things possible).
Then, through the manifestation of God in the appointing of things possible, the world was called:—
Māsawā va ghairu-l-lah, "that exterior to and beyond God."
The world is an external form of God; and God is the divine grace of the world.

5. (O true Beloved!) I, head-bewildered, also was of the people of safety:
The coil of Thy black tress, the snare of my path—— was.

Loose the fastening of Thy coat, so that my heart (in the snare of Thy tress) may expand (and rest):
For the openness (ease of heart) that was mine,—from (sitting and sleeping by) Thy side—— was.

By Thy fidelity (I adjure Thee)—pass by the tomb of Ḥāfiẓ
Who went from the world; and in desire of Thy face—— was.

جادوي نرگس or غمزهٔ جادوي (glance of sorcery) signifies:—
The love of the Absolute One (God).
At that time when, notwithstanding its own non-existence, the world was confirmed in knowledge of Thee, it had no knowledge of love's tumult.
But love for Thee became the tumult-exciter of the world and of things possible, so that love gave the existence of "the second shadow," whereby God is manifested.

God saith:—
"I was a hidden treasure; and I desired to be known."

7. See Ode 60, c. 7.

174, (268).

1. Mine be recollection of that time, when my dwelling, the head of thy street ——— was.
(When) from the dust of thy door, to my eye the acquisition of luminosity——— was.

From the effects of pure society, upright I became like the lily and the rose:
On my tongue was, whatever in thy heart——— was.

When, from the Pīr of wisdom, my heart made transcription of (inquired about) divine significations,
In explanation, Love uttered what to him (the Pīr of wisdom), difficult ——— was.

In my heart, it was:—"I will never be without the Friend (God)."
What can one do! For my effort and the effort of my heart, vain ——— was.

5. Last night, in recollection of friends (to see them), I went to the tavern:
The jar of wine, I beheld. In the heart, blood (was); and in the clay (of astonishment), the foot——— was.

Much, I wandered to ask the cause of the pain of separation:
In this matter, void of wisdom, the Muftī of wisdom——— was.

The truth of the end of the Abū Isḥāḳ turquoise (is this that)
Well it gleamed; but (its) the lot of the hastener——— was.

---

4. From the Friend,—I went far.

5. In desire of wine, the blood in my heart leaped.

7. Abū Isḥāḳ is the name of a turquoise-mine in Nishāpūr.
The couplet refers to the decline of fortune of Amīr Shaikh Abū Isḥāk, king of Shīrāz and of the adjoining provinces, the patron of Ḥāfiẓ.
After the death of Sulṭān Abū Sa'īd Khān, in 1336, he reigned over Fārs.
For a while, he struck the coin anā lāghairī (I and no other); but, afterwards, his fortune declined.
In 1357, at Iṣfahān by order of Muḥārizu-d-Dīn ibn Muẓaffar he was slain.

Alas, this tyranny and oppression that is in this snare-place (the world) :
Alas that grace and favour that in that assembly (the world of souls)—— was

Ḥāfiẓ! thou sawest (all) that chatter of the strutting partridge (Amīr Abū Isḥāḳ) :
Careless of the grasp of the falcon of Fate, he—— was.

---

8. دام (snare-place) signifies :—
(*a*) the world ;
(*b*) the house of Ḥāfiẓ.

مجلس (assembly) signifies :—
(*a*) the world of souls ;
(*b*) the threshold of the murshid.

9. The chatter :—
of the parrot is chahchaha,
„ partridge „ ḳahḳaha,
„ nightingale „ zamzama.

175, (146).

1. As long as name and trace of the tavern (the existence of the traveller), and of wine (of love)—— shall be,
The dust of the path of the Pīr of the Magians (the murshid of love who is the King of seekers), our head,—— shall be.

(O Sāḳī of Alast!) when, by the head of our tomb thou passest, ask for grace (for me),
For, the pilgrimage-place of the profligates (perfect lovers, comprehenders of the stages of love) of the world, (the tomb of Ḥāfiẓ)—— shall be.

From eternity without beginning, the ring (of obedience) of the Pīr of the magians was in my ear:
In this way, we are as we were; thus it (the ring)—— shall be.

O Zāhid, self-seeing! go. For, from eye of mine and of thine,
Hidden is the mystery of this veil; and hidden—— shall be.

5. To-day, my Bold one, lover-slayer, went forth intoxicated,
Let us see again from whose eye, blood-flowing—— shall be.

(O true Beloved!) on that land (the perfect Ārif), where the trace of the heel of Thy foot may be,
The adoration-place of all men of vision—— shall be.

That night, when, through desire for thee, my eye placeth its desire on the tomb,
Till the breath of the moon of resurrection, downward cast it—— shall be.

---

2. At the two upper corners, on the face of the slab, on the tomb of Ḥāfiẓ at Shīrāz, couplet 2 is inscribed—the first line in the right-hand corner, and the second line in the left-hand corner. See Odes 439 and 439*a*.

This may be addressed to:—
The murshid who directeth intoxicated seekers of God.

The second line means:—
Ḥāfiẓ shall be the perfect murshid of travellers; the comprehender of love's stages; the cause of pleasure of Ārifs; and the source of glory of murshids.

6. O true Beloved! in every existence in which are the effects of thy appearance. O true Desired One! in every limit in which is the torch of Thy light,—that existence and that limit shall be the Adoration-place of the seekers of knowledge and of those accepted of God's court.

"Adoration" signifies:—
the act of placing the head in worship on the ground.

O Khwaja! censure not the intoxicated. For, from this old inn,
None hath known, in what way the departure (in death)—— shall be.

If, in this way, **Ḥāfiẓ's** fortune shall aid (by drawing him into effacement),
In the hand of others, the Beloved's tress (the twist) of the vicissitudes of Time,
(the traitor)—— shall be.

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9. زلف (tress) signifies :—
the twist of Fate and Destiny, before whom all deliberation is useless.
معشوقه (beloved one) signifies :—
the truth of divine truths, from whose effects are the twists of vicissitudes.

176, (199).

1. Arrived the glad tidings that grief's time—— shall not remain:
Like that (joy's time) remained not; like this (grief's time)——
shall not remain.

Although (by the ill-speaking of the watcher), I am, in the Beloved's sight, become dusty and despicable;
(Yet), honoured like this, the watcher—— shall not remain.

Since the veil-holder (door-keeper) striketh all with the sword,
Dweller of the sacred ḥarīm, a person—— shall not remain.

O candle! reckon union with the moth a great gain;
For (even) till dawn, this commerce—— shall not remain.

5. Pleasant glad tidings, Surosh (Jibrā,il) of the unseen world gave me:
"In the world, ever sorrowful, a person—— shall not remain."

---

2. Whoever complaineth of another's fault, verily revealeth his own fault; and becometh despicable.

3. See Ode 45, c. 8.

4. شمع (candle) signifies:—
(*a*) Amīrs and masters of wealth.
(*b*) Every man's existence. By the decree:—
"All of you are shepherds; and, about your flock, shall be questioned."
(*c*) The murshid.

پروانه (moth) signifies:—
(*a*) The surroundings of servants and all the pomp thereof.
(*b*) The five senses, the four elements, the limbs.
(*c*) The disciples.

صبحدم (dawn of morn) signifies:—
the morning of the judgment day, that, for wretched sinners, is the time of remorse.

According to (*a*)—
O Amīrs! regarding as plunder the return of wealth, come ye in thanks for it; observe the rights of neighbours and of dependents; desist from injuring them; and take shelter from this fortune and pomp, quick of decline and the fruit of calamity.

According to (*b*)—
Consider leisure and opportunity gain; regard vigilance necessary; and, until power is in thy hand, do a work that shall be worthy of this court (of God).
For, from all, thanks are necessary for—safety, limbs, supports, and the elements.
On the performing of work, which is the supporter of thanks, the wise man is ever resolved.

According to (*c*)—
O murshid! reckon as gain the time of guiding (disciples); strive for their instruction. For delay is the cause of calamity.

Of (regarding) the picture, good or bad, is what room for thanks or for lament
When, on the page of existence, the writing (of the decree)——
shall not remain?

The song of Jamshīd's assembly, they have said, was this:—
"Bring the cup of wine; for Jam (Jamshīd)—— shall not remain."

O powerful one! bring to thy hand (and help) the darvīsh's heart:
For the treasure of gold, and the treasure of dirham—— shall not remain.

In gold, on this mansion of chrysolite, they have written:—
"Save the goodness of people of liberality, aught—— shall not remain."

10. In the morning, pleasant glad tidings, the consent to union with Him gave:—
"Ever captive to grief, a person—— shall not remain."

Ḥāfiẓ! sever not desire for the (true) Beloved's favour:
For the picture of violence and the mark of tyranny—— shall not remain.

---

7. If Jamshīd (Jam) occur with:—

(*a*) خاتم the seal,
نگین seal ring, seal stone,
اسپ horse,
باد wind,
طیور birds,
تخت throne,

it refers to Sulaimān.

(*b*) سد barrier,
اینه mirror,
آب حیوان the water of life;

it refers to Sikandar.

(*c*) جام the cup,
شراب wine;
بزم feast,
جشن ,,

it refers to Jamshīd (Jam).

For Jamshīd's cap, see Ode 144.

9. Zabarjad signifies:—
an emerald. | a chrysolite. | a jasper.
a topaz. | a beryl.

177, (261).

1. Whoever became the confidant of his own heart, in the sacred fold of the (true) Beloved—— remained:
He, who knew not this matter, in ignorance—— remained.

If, forth from the screen, went my heart (abandoning outward reputation and choosing evilness) censure not:
Thanks to God, that not, in the screen of thought (self-worshipping and pride), it—— remained.

A darvīsh garment, I had; and it concealed a hundred faults:
For wine and the minstrel, the khirḳa was pawned; and the mystical cord (of a hundred faults)—— remained.

Out from pawn for wine, the Ṣufīs (holy travellers) took their khirḳa:
Our darvīsh-habit, it was that, in the vintner's house,—— remained.

5. More pleasant than the sound of love's speech, naught I heard:
('Twas) a great token, that, in this revolving dome—— remained.

Passed intoxicated, other khirḳa-wearers: and passed (the tale of them):
Our tale is that which, at the head of every market,—— remained.

Save my heart, that,—from eternity without beginning to eternity without end,—proceeded Thy lover;
I have heard of none, who ever in the work (of being Thy lover)——remained.

---

1. The first line refers to the perfect Ārif; the second to the learned one who is also practical (ālim-i-āmil) that one, who knew his own heart, entered the true Beloved's sacred fold. That one who knew not his own heart (its mysteries and truths) remained in ignorance.

This refers to:—
"Who knoweth himself knoweth God."

In his "History of Civilization," Vol. ii, p. 89, Buckle says:—
"We should rather say—We believe in God because we know ourselves."
Strange is this approaching of western and of eastern thought.

4. The hypocritical travellers were in the first stage of intoxication; but, out of it, they, at length, passed.
But, in the vintner's house, my darvīsh garment remained; ever, from intoxication, I escaped not.

6. Khirḳa. See Ode 124.

Every red wine that, from that crystal (pure) hand (of the murshid), I took,
Became the water of regret; and, in my eye, the jewel of rain (tear)——
remained.

At Thy beauty, the picture-chooser became astonied in such a way
That in all places, on gate and wall, his tale (of astonishment) —— remained.

10. That, like Thy eye, it might become, the narcissus became sick (with futile effort):
Its (Thy eye's) habit was not gained by it; and, sick (with futile effort), it——
remained.

One day, to the spectacle-place of Thy tress, Ḥáfiẓ's heart
Went (with the intention) that (after seeing Thy tress) it would return; but, ever, captive to Thy tress, it—— remained.

---

8. I recollect that red wine; I suffer regret and weep, yet it all availeth nothing.

10. Otherwise—
Since Thy eye is sick, sick also became the narcissus.
Its (Thy eye's) habit was not acquired; and, sick (to eternity without end) it (the narcissus) remained.

11. In the text, is read—
"to the spectacle-place of *His* tress"
for—
"to the spectacle-place of *Thy* tress."
The second line—
Ḥáfiẓ's heart never regained freedom; but ever captive to Thy tress, remained.

178, (145).

1. (O true Beloved!) before this, more than this, thine, thought of (thy) lover——
was:
Thy (great) love-display to us, the talk of climes—— was.

Be recollection of that society of nights, when with sweet lips,
Argument of love's mystery and mention of the lover's circle,—— was.

Although the beauty of those moon of face of the assembly taketh heart and religion,
(Not on outward beauty, but) with the grace of temperament and with the beauty of disposition (of lovers), our love—— was.

If the (true) Beloved's shade fell on the lover, what matter!
In need of Him, we are; desirous of us, He—— was.

5. Before they pluck up this fresh roof and azure arch (the sky)
The place of sight for my eye, the arch of the true Beloved's eye-brow—— was.

From the dawn of the morn of eternity without beginning to the end of the evening of eternity without end,
In respect to one covenant and to one agreement, friendship with love——was.

On the "night of power," if I have drunk a morning draught, censure me not.
Merry of head, came the Beloved; and a cup on the edge of the arch—— was.

If the cord of the rosary snapped, hold me excused:
On the arm of the Sāḳī of silver leg, my arm—— was.

---

4. سایه معشوق (the shadow of the Beloved) signifies:—
The splendour of God in friendship to the friend (the lover of God).
Every creator regardeth with love his own creation.

7. شب قدر (the night of power) signifies:—
A night (some say the 27th night) of the fast of Ramaẓān, on which the Heaven opened for a second.
Any one witnessing the phenomenon will have his wishes fulfilled. See Odes 26, 35, 113.

8. تسبیح (rosary) signifies:—
(*a*) threaded beads, whereby the heart of Zāhīds and of outward worshippers is rested.
(*b*) outward worship, whose goal is wholly and only in existence.
See Ode 132.

At the King's door, a beggar made this subtlety in regard to work,
He said:—"At every tray, whereat I sate, God, the Provider,—— was."

10. In Ādam's time, in the garden of Paradise, **Ḥāfiẓ's** poetry
The adornment of the leaves of the book of the wild (white) rose and of the red rose—— was.

Though I sever the thread of the rosary, and break from outward worship, reproach me not. With a profligate, who gave to the wind the chattels of my existence, chanced my companionship.

Through the following of the shara' his religious order is the highest; and his rank, the highest rank.

179, (222).

(O true Beloved!) when, into the mirror of the cup (of love), the reflection of Thy face——
From the laughter of wine (love's glory), into the crude desire of (drinking) the cup, the Ārif—— fell.

With that splendour that, in the mirror (of the ruby), the beauty of Thy face made,
All this picture (of created beings that are illusory) into the mirror of fancy —— fell.

When, like the compass, for the sake of revolution, he moveth not, what may he do
Who in the circle of time's revolution—— fell?

---

1. اینه جام (the mirror of the cup) signifies :—
   (*a*) The heart of the Ārif, the knower of truths.
   (*b*) Love.

خندهمی (wine's laughter) signifies :—
Love's glory desired by people of love.

The explanations are :—
(*a*) When the reflection of Thy face, in the form of illusory beloved ones, displayed splendour, the Ārif, seeing its ray, fell into the crude idea that it is what it (apparently) is—the essence of existence; and knew not its truth.
(*b*) When the reflection of Thy face fell into the cup (of love), the Ārif fell, through love's ray, into the crude desire of beholding thee veil-less, while yet he was in this gross up-springing place (the world).

This hints at Mūsā's request':—
"O my Lord, show Thyself to me that I may look on Thee."
He said :—
"Thou canst not see me." Ḳurān, vii. 143.

(*c*) When the reflection of Thy face fell into the Ārif's heart, the Ārif fell, through love's ray (of glory) into the crude desire of unity of existence and, imagining that glory to be his, said :—
"I am the truth; I am holy; how great is my honour: in my world (body), is none save God."
This Ārif was Shaikh Ḥusain Manṣūr Ḥallaj. See Ode 123.

2. The first "mirror" signifies :—
That ruby, wherewith, on the day of eternity without beginning, God displayed glory.
Through awe of omnipotence, that ruby completely melted; and formed the world of dominion and of angels.
The ruby signifies :—The existence of God, when, save His existence, there was naught.

3. From him, except this, naught cometh: for him, except this, is no remedy.

O Ḵẖwāja! passed hath that time when thou sawest me in the cloister;
(Now), with the face of the Sāḳī and the lip of the cup, my work—— fell.

5. Beneath the sword of grief for Him, it is proper to go dancing (in joy)
For, that one who was slain of Him, his end happy—— fell.

From the masjid to the tavern, I fell not of myself:
From the covenant of eternity without beginning, to me this result of the end (tavern-haunting)—— fell.

The jealousy of (true) love severed (and made dumb) the tongue of all the great ones (of love; the Ārifs):
(Then) into the mouth of the common people, the mystery of grief for Him, how—— fell?

Every moment, another kindness to me of consumed heart is His:
Behold, how fit for reward, this beggar——. fell.

(After coming out) from the pit (dimple) of Thy chin, in the curl of Thy tress, my heart clung:
Alas, forth from the pit, it came; and into the snare,—— fell.

10. On the day of eternity without beginning, His face, beneath the veil, displayed splendour:
On the face of understandings (of men), the reflection, from the ray of that (splendour),—— fell.

All this reflection of wine (sensual love) and varied picture (brutal love) that have appeared
Is (only) a splendour of the face of the Sāḳī (God) that, into cup (of our heart and into things possible)—— fell.

---

11. مي (wine) signifies:—
عشق اول the first (pure) love (for God).
عكس مي (the reflection of wine) signifies:—
(*a*) love for the creature, which is the second (impure, sensual) love.
(*b*) Islām which is the first (pure) love.
نقش مخالف (varied picture) signifies:—
(*a*) bestial and brutal love;
(*b*) kufr (infidelity).
The reflection of wine and the varied picture that appeared is (only) a splendour from the face of the Sāḳī that fell into the essence of men (of Islām and of Kufr).

Through pure vision, he of pure vision (the Ārif, or the holy traveller) attained his object:
Through the eye, double-seeing (captive to duality), the crafty one (captive to reason and desire; or the hypocrite) into crude desire—— fell.

The Ṣūfīs, all, are lovers and glance (of love)-players; but,
From the midst, to bad name, heart-consumed Ḥāfiẓ——. fell.

They have made:—
(*a*) Islām the view-place of الهادي the Guide (God).
(*b*) Kufr „ „ „ المضل the Misleader (God).
These two are one. For the traveller knowing Islām and Kufr to be the view-place of:—
الهادي
المضل
maketh no difference between the nobleness of Islām and the baseness of Kufr.

12. One of pure vision is who seeth God without partnership with other existence.

180. (258).

1. Not all purity without alloy is the coat of the Ṣūfī;
O many a khirḳa, that is worthy of the fire!

Our Ṣūfī, who, with the morning reading, used to become intoxicated (with love for God),
At evening time, behold him; for merry of head (with wine) is he.

Happy it is, if the touch-stone of experience come into use,
So that black of face becometh every one, in whom is alloy.

The daintily nurtured in affluence took not the path to the Friend:
The being a lover (of God) is the way of profligates, calamity enduring.

5. Grief for this mean world, how long sufferest thou? Drink wine:
Pity it is that the sage's heart is perturbed.

If, in this way, the **Sāḳī's** down maketh the (vanishing) picture on water,
O many a face that coloured with (tears of) blood will be!

(In exchange), the ragged garment and the prayer-mat of **Ḥāfiẓ**, the wine-seller will take,
If, from the hand of that moon-like **Sāḳī**, there is wine.

---

1. All Ṣūfīs are not with God: many are hypocrites. Khirḳa, see Ode 124.

6. The down about the **Sāḳī's** face and lips spoileth his beauty.
When the lovers see this spoliation of beauty, they will, through grief, slap their faces till therefrom blood issueth.

7. If, by the hand of that moon-like **Sāḳī**, the wine-seller give wine, he will, in exchange for it, take **Ḥāfiẓ's** ragged garment and prayer-mat.

181, (202, 253).

1. The breath (of life) issued; and forth from thee, my desire (of union) ——
cometh not.
Clamour! for, forth from sleep, my fortune—— cometh not.

Into my eye, the breeze cast a little dust from His street:
For, into my vision, the water of life—— cometh not.

Dweller in Thy tress, became that heart that experienced sweet madness;
And, from that poor (heart) calamity-endurer, news—— cometh not.

So long as, into my bosom, I take not Thy lofty stature,
To fruit, the time of my desire and purpose—— cometh not.

5. Perchance, by (the blessing of) the heart-adorning face of our Beloved (our desire will be fulfilled); if not,
In any way (to accomplishment), another work—— cometh not.

With the aim of truth, I loosed a thousand arrows of prayer,
But what profit, effective (even) one—— cometh not.

Hāfiẓ! the least condition of fidelity is the abandoning of one's life,
Go (about thy own work); if, from thee, work of this (least) degree——
cometh not.

182, (202).

1. Out from my heart, I came; and, out (successfully) the work—— cometh not.
Out from myself, I went; and in, the (true) Beloved—— cometh not.

In this fancy (of Thy tress), life's time ended; yet,
To an end, the calamity of His long tress—— cometh not.

(Fit to tell) to the morning-breeze, many are the stories of my heart;
But, by (reason of) my (ill) fortune, the morning, to night—— becometh not.

Ever became no sin, my sigh (prayer) of the morning time;
Now what hath happened that effective (even) one sigh—— cometh not.

5. Life and wealth, we sacrificed not for the Friend. Alas!
From us (even to) this (little) extent, love's work—— cometh not.

In regret for the dust of Thy door, I so die,
That, into my sight (as being of value, even) the (precious) water-of-life——
cometh not.

Much affrighted of all men, became the heart of Ḥāfiẓ
Now, forth from the curl of His tress, it (the heart)—— cometh not.

---

3. That is—To night becometh not the morning.
4. See Ode 181, c. 6.

183.

1. O happy that heart that, ever, after the illusory—— goeth not,
To every door whereto they call him not, without notice (invitation) he—— goeth not.

Best for me, not to set desire upon that sweet lip,
But after sugar, what kind of fly—— goeth not?

Thou, who, from the glory of disposition, art of another world,
Perchance, from Thy heart, fidelity to the covenant with me,—— goeth not.

The blackness of grief's eye, I have experienced. Wash it not with tears:
For, from my sight, the picture of Thy mole ever —— goeth not.

5. More black of book (sinful) than myself, none I see:
To the head, like the reed, the smoke (sigh) of my heart, how (is it that) it—— goeth not?

O heart! like this, be not a babbler, and one of every place (a wanderer);
For, from before thee, by this (sort of) skill, any work—— goeth not.

By the lapwing's crown, (I conjure thee) take me not from the path. For the (mighty) white falcon,
On account of pride, in pursuit of every little prey, —— goeth not.

Like the wind, withhold not from me Thy perfume;
For, to my head, without the desire of Thy tress, it (the perfume) ——goeth not.

On the sin of me intoxicated, put the skirt of (Thy) pardon;
For to this (great) degree (of sin), the grace of the sharī'at—— goeth not.

10. I, the beggar, desire one of cypress-stature,
Within whose girdle, save for silver and gold, the hand—— goeth not.

Bring wine: and to **Ḥāfiẓ's** hand first give:
On the condition that, forth from the assembly, the matter (of wine-drinking) —— goeth not.

---

7. See Ode 82.

10. The explanations are:—
(*a*) I love a rich charmer, whose girdle is embroidered with gold and silver.
(*b*) „ a chaste charmer, „ „ only I may touch.
(*c*) „ a charmer, „ „ „ on payment of silver and gold, I may touch.
Mirzā Ulfat of Iṣpahān considers the last interpretation to be correct; in proof thereof, see Ode 324, couplet 9.

184, (231).

1. (In the wish), that my heart's work should be ended, my soul melted; and it ——
became not (acquired):
In this immature wish, I consumed; and it (the wish)——became not (acquired).

In search of the treasure-mandate of my purpose,—justice! For,
I became one altogether ruined in the world; and it (the mandate)——
became not (acquired).

In search of the cash (treasure) of the (true Beloved's) presence,
To the generous, much in beggary I wandered; and it (the Beloved's presence) ——
became not (acquired).

With reproach, the Chief of thy Assembly said to me:—"One night, I go (to thy Assembly):"
According to his wish, I became the least of His slaves; and it (my desire)——
became not (acquired).

5. He (the true Beloved) gave the message saying:—"I will sit with profligates"
(In the hope of His society), reputation for profligacy and dreg-drinking
became mine; and it (my hope)—— became not (acquired).

If the pigeon of my heart flutter, it is lawful;
For, in its path, it beheld the twist and turn of the snare; but it (freedom) ——
became not (acquired).

In that desire that, in intoxication, I may kiss that ruby lip (of the true Beloved),
What blood (of grief) it was that, into my heart like a cup, fell; and it (the lip-kissing)—— became not (acquired).

In Love's street, plant not thy foot without the road-guide (the murshid);
For, I, of myself, made a hundred efforts; and it (my desire)——
became not (acquired).

Out of thought's desire, Ḥâfiẓ evoked a thousand desires,
In the desire that that companion (the true Beloved) may become obedient to him; and it (his desire)—— became not (acquired).

---

4. Better thus:—
With reproach, He (the true Beloved) said:—"One night, I shall be the chief of the assembly;"
According to His wish, I became the least of His slaves; and He—— became not (acquired).

8. The second line may be:—
and it (the effort)—— became not (effective).

9. The second line may be:—
and it (the device)—— became not (effective).

185, (248).

1. As for me, out of my head, love for those dark of eye—— will not go:
This is the sky's decree; and other way, it —— will not be.

The watcher tormented, and abandoned not the place of peace:
Perchance, moving towards the sphere, the sigh of morning-risers——
will not be.

On the day of eternity without beginning, they (Fate and Destiny) ordered me no work save profligacy;
Every partition of destiny that here (on the day of eternity) passed, (less or) more than it,—— will not be.

The ruby-wine, and the place of safety, and the Sāḳī, kind friend, (all are present):
O heart! better, when becometh thy work (of repentance by turning to pleasure and ease) if now it—— will not be?

5. O Muḥtasib! for God's sake, pardon us for the clamour of drum and of reed;
For, with this idle tale without canon, the requirements of the shara'——
will not be.

This is my power that, secretly, I practise love for Him:
The bosom, the kiss, and the embrace,—of these, how shall I speak, since (mine) they—— will not be?

One night, to Lailā, Majnūn spake saying:—"O peerless beloved!
"Revealed to thee, will lovers; but the distraught one (through love)——
will not be."

(O seeker!) come so that, in pure wine, I may display to thee Time's mystery:
For, with this deceitful tale (that thou hast chosen) without sorcery, love's work—— will not be.

O eye! (with thy weeping), wash not grief's picture from the tablet of Ḥāfiẓ's heart:
For it (the picture) is the Heart-Possessor's sword-wound; and, (with washing), the blood-colour—— will not go.

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3. Then, for ever, is my profligacy.
8. افسانه (tale) signifies:—
tale of those passed and gone.
افسون (sorcery) signifies:—
device and plan and words of sorcery.

186, (178).

1. (O true Beloved!) in eternity without beginning (the day of miṣāḳ), of glory, the splendour-ray of Thy beauty—— boasted.
Revealed became love; and, upon all the world, fire—— dashed.

(O absolute existence!) Thy face displayed splendour; (and) beheld (that) the angel had no (capacity for) love:
From this (exceeding) jealousy, it became the essence of fire; and upon Ādam —— dashed.

From that torch (of love), reason wished to kindle its lamp,
Jealousy's lightning flashed; and in confusion, the world—— dashed.

---

1. تجلي (splendour) signifies:—
The power of divine light such as that which Mūsā beheld on Ṭor. From the hidden, it becometh revealed to the man of God.
"First" Love manifesteth itself:—
(*a*) in the skies in the form of voluntary moving.
(*b*) in the elements in the form of natural moving.
(*c*) in perfect persons of humanity in the quality of sensual love.
(*d*) in animals in the quality of bestial lust.
Couplets 1 and 2 express man's pre-excellence over all other created beings.
See p. 5. and Ode 202.
2. Since the angel had within him no love, to love he inclined not.
With exceeding jealousy, love, the essence of fire, passed by the angel; and struck upon Ādam.
Truth (ḥaḳīḳat) is not intended for aught but God.
In a thing whoever beheld God's permanency, shall behold in all things God's appearance.
The absolute existence (God) displayed His splendour to the angel; and saw that he had no love.
Then, through jealousy, He became the essence and the truth (ḥaḳīḳat) of love's fire; and upon Ādam struck.
That is, from Ādam's essence, love appeared, and made mankind the complete spectacle-place and the collective essence.
A great one hath said:—
"What is man? He is the collective essence:
"In him, God's form appeareth."
This is the belief of the Ahl-i-wujūd (a sect of Ṣūfīs).
God was appreciated intellectually by the angels; but He desired love, and, to obtain it, turned upon the race of Ādam.
Concerning Shaiṭān's refusal to worship Ādam, see the Ḳurān ii. 34-35.
"Face" may signify:—
The revelation of God in the material world; the reflection of His attributes in the splendour of nature.

The adversary (Shaiṭān) sought to come to the spectacle-place of the mystery (of love):
The invisible hand (of God) came; and, at the heart of the excluded one (Shaiṭān),—— dashed.

5. Others, all on ease, dashed the dice of partition (fate):
Our grief-experienced heart it was that also, on grief (the dice of fate)—— cast.

The desire of Thy chin's dimple (Thy mysteries) possessed the lofty soul:
At the ring of that tress, curl within curl, (his) hand, he—— dashed.

He (the absolute existence) cast a glance to behold His own form in the world
On the water and the clay of Ādam, His tent, He—— pitched.

The joy-book of love for Thee, Ḥāfiẓ wrote on that day,
When, on the head of the chattels of his joyous heart, the reed (of cancellation), he—— dashed.

---

4. مدعي (adversary) signifies:—
Iblis who is ever in ambush for jinn and men.

تماشاگهه (spectacle-place) signifies:—
The heart of Ādam, the guide and the comprehender of the world.
They call him—
عالم صغير the little world.
Whatever—good or bad; profit or loss—is in the world, they seek from his illumined mind.
Therefore Ādam became the worshipped of the angels; and, in dignity, higher than the sky.
Into Ādam's pure existence, Shaiṭān entered to saunter in that spectacle-place of mystery; and sought to enter his heart.
Ādam, becoming aware of it, prevailed over his seduction; and Shaiṭān became accursed and rejected.

5. The people of the world dashed on ease the dice of partition; and were averse to bearing the load of the deposit of love (for God).
Our grief-stricken heart, it was that, from exceeding foolishness and ignorance, established tyranny against itself, by taking up the load of the deposit of love (for God).
On grief, the dice of partition, our heart cast; and in taking up the load, expressed not a word.

8. The second line—
When he abandoned the chattels of the joyous heart.

In the Persian text, each couplet ends with the word "zadam" (I dashed); and, this form, I have followed.
Below, I give force of zadan in combination:—

1. دم زدن to boast.
1. آتش „ set on fire.
3. برهم „ upset (to dash in confusion).
5. قرعه „ cast the dice.
7. خيمه „ pitch the tent.
8. قلم „ efface.

187, (268).

1. Be memory of that time (O true Beloved!) when towards us Thy exceeding glance (of mercy)—— was.

(When) evident in our face, the writing of Thy love (mercy)—— was.

Be memory of that time when, me with reproach, Thy eye slew;
(When) in Thy lip, sugar-devouring, the miracle of Īsā (life-giving)—— was.

Be memory of that time when, in the assembly of companionship (of the perfect murshid; or of the circle of ẓikr), we dashed (drained) the morning cup (of wine);
We were not, save I and the friend (the murshid); and, with us, God—— was.

Be memory of that time, when my (lovely) moon used to bind on a (moon-like, crescent) cap:
At her stirrup (in service), the new (crescent) moon, the world-measuring messenger,—— was.

5. Be memory of that time when I was tavern-sitter and intoxicated:
And that which (divine knowledge), to-day, in the assembly (of the binding world), is wanting to me; there (in the loosening world), ready—— was.

Be memory of that time, when the ruby (wine) of the goblet expressed laughter (reflected itself, and foamed in tumult):
Between me and thy ruby (lip), many a story—— was.

Be memory of that time when Thy cheek kindled the candle of joy;
And (its) careless moth, this consumed heart—— was.

---

3. Ẓikr. See Ode 172.

4. The face, the cheek, and the forehead of the beloved are often compared to the *full moon*; and the eyebrow, the arch of the cap, the curve of the stirrup, and the contour of the finger-nail, to the *new (crescent) moon*.

The second line may be:—
(*a*) Along with it (the cap), the new (crescent) moon * * *
(*b*) In her stirrup, the new (crescent) moon * *
The general meaning is that the moon-like beloved compelleth into her service even the moon of the heavens.

5. See p. 5.

Be memory of that time when, in that banquet-place of courtesy and of manners (the assembly of ḥāl and of ẕikr),
That which expressed laughter like the intoxicated one, the red morning wine (of Love for God)—— was.

Be memory of that time when, by your amending, correct became
The (lustrous) verse of every unpierced jewel (fresh thought, new melody) that Ḥāfiẓ's—— was.

S. In the assembly of ḥāl (mystic state) or of ẕikr (repetition of God's name), courtesy and manners are essential on the part of a murīd (disciple), or of a sālik (holy traveller). See Ode 172.
The laughter, the motions and the gestures that seem contrary to manners are the outcome of the wine (of love for God).
Love for God maketh us self-less; and exerciseth over us full sway.
In the mystic state, whatever the murīd doth is through love for God.
See Ode 202, c. 3.

188. 134

1. O heart! it may be that the door of the wine-houses,—— they will open:
The knot (of difficulty) of our entangled work—— they will open.

If, for the sake of the Zâhid's heart, self-seeing, they closed the door;
Strong, keep the heart; for, for the sake of God,—— they will open.

By the purity of the heart of profligates, drinkers of the morning cup,
With the key of prayer, many a closed door,—— they will open.

Write ye a letter of condolence to the daughter of the vine,
So that, blood, from the eye-lashes, all the companions—— will loose.

5. At the death of pure wine, sever the tress (cord) of the harp:
So that, the doubled-up tress, all the young Magians—— will loose.

O God! they (fate and destiny) closed the door of the wine-house. Approve not.
For, the door of deception and of hyprocrisy,—— they will open.

Ḥâfiẓ! this khirḳa that thou hast, to-morrow (the day of resurrection) thou wilt see,
How, with violence, the (religious) cord (of infidelity) from beneath it,——
they will loose.

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3. O people of shara'! shun us not for drinking the morning cup instead of making ablution and of saying our prayers.
For, we are pure of heart; and God hath heard our prayers and opened the doors of manifestations.
The first line may be:—
(I swear) by the purity of * * *

7. Khirka. See Ode 124.

189, (161).

1. Pleasant is khilvat, if my beloved, the (true) Beloved—— shall be;
Not (pleasant) if I consume; and the candle of (another) assembly, He——
shall be.

As naught, I take (regard) Sulaimān's seal-ring (the world's power),
On which, sometimes, Ahriman's hand—— shall be.

O God! hold it not lawful that, in the sacred enclosure of union,
The watcher, included (as friend); and my lot, excluded—— shall be.

To the Humā, say:—"Cast not thy auspicious shadow
On that land where the (noble) parrot less than the (mean) kite—— shall be."

5. From our head, the desire for Thy street goeth not,
With his native land, the stranger's distraught heart—— shall be.

What need of the description of (love's) desire, when the explanation of the heart's fire,
One can recognise from the burning which in speech—— may be.

If like the lily, ten tongues be Ḥāfiẓ's,
Before Thee, like the (folded) rose-bud, on his mouth, the seal (of silence)
—— shall be.

---

1. Khilvat. See Ode 67.

2. نگین سلیمان (Sulaimān's seal-ring) signifies:—
the world, whose support is dirhams of silver, and dinars of gold.
When the dirham and the dīnar were established in this world, Iblīs took them, kissed them, and established a happy time saying:—
"For me, these coins are a happy means of deceit; and of taking patience from man."
For the story of Sulaimān and the dev Sakhr, who, by deceit, obtained both his ring and his kingdom, see the Ḳurān, xxxvii. 33.
The author of the explanation Mudāriku-l-Tanzīl gives a different account of this transaction.

5. The heart's native land is the next world, the street of the true Beloved. See p. 5 and Ode 197.

7. The second line:—
Before Thee Ḥāfiẓ hath not the power of speech.

190, (243).

1. I and refusal of wine! What a tale this—— is!
Doubtless, this degree of reason (that I abandon not wine, is) mine; and sufficient (it)—— is.

I, who nights, with the drum and the harp, have dashed down (acted contrary-wise to) the path of piety—
I, suddenly, bring my head to the path (of piety)! What a tale this—— is!

Up to the last, I knew not the path to the wine-house:
If not, to what an extent, our austerity—— is.

If the Zāhid take not the path to profligacy,—he is excused,
Love is a work, that dependent on the guidance (of God)—— is.

5. I am the slave of the Pīr of the Magians (the murshid, perfect and excellent), who releaseth me from ignorance (of divine knowledge),
Whatever our Pīr doeth, the essence of friendly assistance—— is.

(Together are) the Zāhid, and haughtiness, and prayer; and I, and intoxication, and supplication:
Let us see, with whom of these (two), Thy favour indeed—— is.

Last night, I slept not on account of this thought that a sage uttered:—
"If Ḥāfiẓ be intoxicated, room for complaint—— is."

---

2. The first line may be:—
I, who, nights, with the drum and the harp have attacked piety.
زدن to waylay, to attack.

191, (147).

1. I fear lest, in respect of our grief, tears, the screen-render—— should be,
And, in the world, this sealed mystery a (revealed) tale—— should be.

They say the stone becometh, in the stage of patience, the (precious) ruby:
Yes; it becometh. But (immersed) in blood, the liver—— should be.

From the watcher's pomp, I am in the strait of astonishment:
O Lord! forbid that revered, the beggar—— should be.

This arrogance, that is in the head of thy lofty cypress (-form),—
With thee (in thy society), our short (feeble) hand within thy girdle, how—— should be.

5. From every side, the arrow of prayer I have sped:
It may be that out of those arrows, a work-doer (effective), one—— should be.

This palace of empire whereof Thou art moon of form,
At its threshold, the dust of the door, heads (in supplication)—— should be.

From the alchemy of love for Thee, my (dusty) face became ruddy gold;
Yes; by the happiness of Thy grace, dust, gold—— should be.

Besides beauty, many a subtlety is necessary, so that a person,
Acceptable to the disposition of one possessed of vision,—— should be.

Weeping and justice-demanding, I will go to the wine-house
For there, perchance, from grief's power, my release—— should be.

10. O Soul! utter our tale to the Heart-Possessor (God):
But do not so that to the breeze, news—— should be.

If one day a great grief should reach thee, be not strait-of-heart:
Go: offer thanks: God forbid that worse than bad—— should be.

O heart! be patient; suffer not grief. For in the end
This (gloomy) evening, the (sunny) morning becometh; and this (dark) night, the (bright and rosy) dawn,—— should be.

---

2. So long as the seeker considereth trouble intolerable, he reacheth not to his desire. See Ode 207, c. 9.

3. When increase of dignity cometh to a man, often, in himself, he remaineth not; distraught with pride, he becometh.

Ḥāfiẓ! When the musk of His tress-tip is in thy hand,
In-draw thy breath. If not, to the morning breeze, news —— should be.

Love for Thee within my heart: and love for Thee within my head:
With milk (of infancy), it (love for Thee) went within (me); and with the (departing) soul, it (love for Thee) out (of me)—— should be.

Forth from the tomb, for foot-kissing, Ḥāfiẓ bringeth his head.
If, by Thy foot, foot-trodden his dust—— should be.

192, (200).

1. "The day of separation from, and the night of dis-union with, the (true) Beloved ——
is ended:"
This omen, I cast; the star (of happy omen) passed; and the work of grief——
is ended.
All that grace and beauty (of snare), that autumn (the world) displayed,
At last, at the foot (of arrival) of the spring-breeze (the murshid),——
is ended.
After this, from our own heart, we give light to the horizon (of the world);
For, we have reached the sun; and, the dust (of grief of separation from the true Beloved)—— is ended.

(To) the morning of hope, that was a worshipper of the hidden screen,
Say:—"Come forth. For the work of the dark night (of hopelessness)——
is ended."
5. Thanks to God that, by the fortune of the cap-corner of the rose,
The pomp of December's wind and the majesty of the thorn—— is ended.

That agitation of long nights and the heart's grief, —
All, in the shade of the idol's tress,—— is ended.

Although, through His tress, is the perturbation of my work,
O idol! through thy face, the loosening of this knot (of grief)—— is ended.

After this, with the drum and the harp, to the wine-house I go:
For, in union with the (true) Beloved, the tale of grief (of separation)——
is ended.
O Sāḳī! thou showedest kindness. Be thy goblet full of wine!
For, by thy deliberation, the disquietude of wine-sickness—— is ended.

10. Although, into reckoning (saying:—"Hath he all this truth?") no one bringeth Ḥāfiẓ,
Thanks that that labour, without limit and reckoning,—— is ended.

---

4. Mu'takif (worshipper) signifies:—
One who for prayer is now a sitter and now a stander in the masjid.
Our hope, that issued not, and was in the screen of the hidden, to it say:—— "Come forth!"

5. The second line signifies:—
Winter is ended; spring is come.

193, (238).

1. Although to the city-admonisher, easy this matter—— becometh not:
So long as hypocrisy and deceit, he practiseth, Musulmān, he
—— becometh not

Learn profligacy and practise liberality. For not such a great matter is it,
That wine, a mere animal drinketh not; and man—— becometh not.

The اسم اعظم (the great name of God) doeth its work. O heart! be happy (be not denier of the effects of "The great name");
For, by fraud and deceit, the (infidel) Dīv, Musulmān—— becometh not.

That it may be worthy of bounty, the pure essence is necessary:
If not, every (worthless) stone and clod, the (precious) pearl and the coral——
becometh not.

5. I teach love; and (hence) my hope, that this noble art (of love),
Like other arts, the cause of disappointment (in the attainment of my object)—— becometh not.

Last night, He spake saying:—"To-morrow, I give thee thy heart's desire."
O God! devise a means, whereby regretful (by breaking his promise) he——
becometh not.

From God, I seek a good disposition for thy nature,
So that again, distressed by thee, our heart—— becometh not.

A sorrowful one, who, from the physician (the murshid), keepeth secret his pain (of desire)
Doubtless, capable of a remedy, his pain—— becometh not.

---

1. The essence of being a Musulmān is the abandoning of deceit and hypocrisy. So long as man chooseth hypocrisy Islām is not his. See Ode 150, c. 1.

2. Who drinketh no wine and is a Zāhid, dry and austere,—hath no great skill. Nay, practise liberality wherein are many advantages.

3. The Dīv is infidel, by reason of his fraud and deceit, not from defect in the effects of "The great name (of God)." See Ode 189, c. 2; 435, c. 10.

4. The bounty of the Bounty-Producer hath no deficiency; but the essence (the matrix) itself must be worthy.

7. In thee, are all goodnesses, save the goodness of good disposition. For this I pray to God for thee.

Whoever, from the head of (with all) his soul, trembleth before idols (lovely women),
Without trouble (of doubt), worthy of the Ḳurān, his body—— becometh not.

10. Ḥāfiẓ! So long, as lofty resolution is not the atom's
Seeker of the fountain of the gleaming sun, it—— becometh not.

---

10. Display lofty resolution, so that thou mayst arrive from protection to being possessed of protection; and from the illusory to the real.

194, 234).

1. To the (true Beloved), I said :—"Grief for Thee, I have." He said :—"To an end (when union is attained), thy grief—— cometh:"
I spake saying :—"Be my moon (make luminous like the moon my eye and bosom)." He said :—"(I will be thy moon), if forth, (the chance)—— cometh."

I said :—"Thy face is the moon." He said :—"But (only) of two weeks :"
I said :—"Appeareth it to me?" He said :—"(Yes ;) if forth it—— cometh."

I said :—"From kind ones (lovers), learn the usage of fidelity :"
He said :—"From those moon of face (lovely women), this work (of fidelity) seldom—— cometh."

I spake saying :—"On Thy image, I bind the path of my vision (away from the direction of others ; and glance on naught save Thee) :"
He spake saying :—"The night-prowler is that one, who, by another (unclosed) path,—— cometh."

5. I spake saying :—"Road-lost in the world, the perfume of Thy tress hath made me :"
He said :—"If thou knowest, thy guide also it (the perfume)—— becometh."

I said :—"O happy the air that, from love's garden, ariseth :"
He said :—"More pleasant (is) that breeze that from the heart-ravisher's street —— cometh."

I spake saying :—"With desire, the sweet drink of Thy ruby lip slayeth me."
He said :—"Perform thou service (of the lip) ; for He, soul-cherishing—— cometh."

---

4. The form of others and the glance exterior to Us is a thief. If thou close the path to thy heart on one side,—by another way, he cometh.

5. زلفت گمراه عالم کرد signifies :—
(*a*) Thy tress made me road-lost in the world.
(*b*) „ „ my world road-lost.
(*c*) „ „ the world road-lost to me (that is, thy tress made me regard the world as naught).

6. The second line may be :—
He said :—"Nay ; happy the breeze that from the heart-ravisher's street—— cometh."

I said :—"When hath Thy kind heart the resolution of peace?"
He said :—"To none, speak of this (our violence against thee) till that time (of peace)—— cometh."

I said :—"Thou sawest how quickly the time of ease to an end—— cometh."
He said :—"Ḥāfiẓ! silence. For to an end this grief also—— cometh."

195, (265).

1. Desire of passion for Thy fresh down to whomsoever,—— shall be:
Forth from the circle (of passion) he planteth not his foot, so long as he—— shall be.

When, tulip-like, I arise from the dust of the tomb,
The stain of passion for Thee, the secret of the black spot (of my heart)—— shall be.

O priceless jewel (the true Beloved)! till when (how long), holdest thou lawful,
That, from grief (of separation), man's eye all a river (of tears)—— shall be?

O priceless jewel (the true Beloved)! At last, where art Thou?
For, from Thy image, my eye like a river—— shall be.

5. On my head, be the prolonged shadow of Thy tress.
For, in that shadow, rest to the distraught heart—— shall be.

(O true Beloved!) from the root of every eye-lash of mine, water (of tears) is flowing. Come:
If, for the bank of the stream and for the view, Thy inclination—— shall be.

Like my heart, forth from the screen a moment come; and come (to meet me);
For, (my time being ended) again (my meeting with Thee) not manifest,—— shall be.

Through disdain, Thy eye inclineth not to Ḥāfiẓ. Yes;
The quality of the variegated narcissus (the Beloved's eye), haughtiness—— shall be.

196, (154).

1. When from the east, the cup (the holy traveller's existence) the sun of wine (of love)—— cometh up.
From the garden of the cheek, of the Sāḳī (the Murshid), many a tulip (of freshness) —— cometh up.

On the head of the rose (the illusory beloved), the gentle perfumed breeze, (lust) contemptuously shattereth (and regardeth as naught) the tresses (the decoration) of the hyacinth,
When, into the midst of the sward (the holy traveller's existence), the perfume of those tresses (the essence of the true Beloved)—— cometh up.

O heart! from the revolving of the sky's inverted tray expect not:
That, without reproach and a hundred vexations, a morsel——
cometh forth.
Not that tale of the (enraptured) state, is the lament of the night of separation,
That, even in a hundred works, a little of its explanation—— cometh forth.

5. If, like the prophet Nūh, in respect to the deluge of grief, patience be thine,
Calamity turneth (away); and the desire of a thousand years——cometh forth.

To the jewel of desire (union with the true Beloved), one cannot go by one's own effort:
Mere fancy it is that, without the intermediary, this work,—— cometh forth.

If the breeze of Thy grace pass by the tomb of Ḥāfiẓ,
From his body's dust, many a shout—— cometh forth.

---

1. On account of its purity and luminosity, wine is likened to the sun—
(*a*) because he, in whom wine's splendour shineth, becometh luminous.
(*b*) because as the sun causeth fruit to ripen, so wine (which meaneth love) causeth the beloved to reach ripeness.
When the sun of love riseth on the holy traveller, his murshid gaineth a thousand joys.
For a numerous following of disciples is a murshid's pride.

2. نسيم (breeze) signifies:—
(*a*) a breeze whereby the rose-bud gaineth freshness and openeth its mouth.
(*b*) the wind of lust, the lord of illusory love; and the cause of poverty.
The first كاكل (tresses) signifies:—
The decoration of this human nature.
When true love (to God) ariseth in the traveller's nature, the breeze of lust shattereth the tresses (decoration) on the head of the rose (illusory love); and becometh obedient to the heart.

197, (206).

1. Inclination for the sward, the cypress of my sward (the Beloved), wherefore—— maketh not?
The fellow-companion of the rose, (wherefore) becometh not? Memory of the lily (wherefore) —— maketh not?

Until, into the curl of His tress, went my foolish heart,
On account of that long journey (to the next world), the resolution of visiting its native land, it (my heart) of itself—— maketh not.

(O true Beloved!) in hope of union with Thee, the fellow-companion of the soul, my heart is not:
In desire of Thy street, the service of the body, my soul—— maketh not.

Submissiveness, before the bow of His eye-brow, I keep displaying; but,
Ear-drawn it is. Therefore, for me, the ear (of attention), He——maketh not.

5. (To the Beloved) I complained last night (of the tyranny) of His tress. By way of regret:
He spake saying:—"To me, the ear (of attention), this black curly (tress)—— maketh not."

When with the wind, the (dark) violet tress becometh full of twist:
Alas! of that time of curl (of Thy tress), what recollection (is it) that my heart —— maketh not.

If my Sāḳī (the true Beloved) of silver leg giveth naught but dregs (poison),
The body all mouth, like the wine-cup, who is there that—— maketh not.

The breeze became perfume-giver. Wherefore (is it that), Thy pure skirt,
The dust of the violet-bed, the musk of Khutan,—— maketh not.

Notwithstanding all this perfume of Thy skirt, in respect of the wind, wonder cometh to me,
That, by Thy passing, the dust, the musk of Khutan, it (the wind)—— maketh not.

10. Against my honour, exercise no tyranny; for the bounty of the cloud,
Without the aid of my tears, the pearl of 'Adn—— maketh not.

Not listening to counsel (heart given to Thee), Ḥāfiẓ was slain by Thy glance:
Fit is the sword (of destruction) for him, who the comprehension of speech (of counsel)—— maketh not.

---

2. The heart's native land is the next world. See p. 5.
8. Wherefore maketh not Thy pure skirt the dust of the violet bed, the musk of Khutan?

198, (173).

1. At the time of (beholding) His face (which is better than the sward), retirement from the sward, our heart—— hath:
For, like the cypress, foot-binding it is; and like the (streaked) tulip, stain it —— hath.

To the bow of any one's eye-brow, our head descendeth not;
For, retirement from the world, the heart of corner-takers (lovers of God)—— hath.

Torment on account of the (dark) violet, I have: because it boasteth of (equality with, or love for) His (dark) tress
Behold thou what conceit in the brain, the black slave (violet) of little value—— hath.

In the night of darkness (the world) and in the desert (of its vicissitudes),—— where can one arrive,
Unless, in my path, the lamp (of manifestations of glories), the (luminous) candle of His face—— hath?

5. I and the candle of the morning,——'tis fit if we went together:
For, (in love for the Beloved), we consumed; and no solicitude for us, our idol —— hath.

(O true Beloved!) saunter into the sward; and gaze at the rose's throne. For the tulip
Resembleth the King's servant, that, in the hand, a cup—— hath.

'Tis fit that, in this sward, I should weep like the (winter) cloud of January:
The joy of the bulbul's nest, behold the (filthy) crow—— hath.

All night, with the splendour of Thy face, the tress ravisheth the heart:
How brave is that thief, who in the hand, a lamp—— hath.

Desire for love's lesson, hath Ḥāfiẓ's sorrowful heart:
For neither desire for the spectacle, nor desire for the garden, the heart—— hath.

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1. Otherwise—
From the sward around His face, retirement our heart hath.

199, (216).

1. Wine and hidden pleasure (love), what are they? Baseless work.
On the ranks of (our own) profligates (the murshids) we dashed (and joined them). What is fit to be——be!

Unloose the heart's knot (of thought and of hesitation); and think not of the sky:
For such a knot, the thought of no geometrician hath loosed.

At Time's changes, wonder not. For the sphere
Recollecteth many a thousand tales (of sorcery) of this (kind).

With respect (learning and knowledge), take the goblet. For its composition
Is of the (dust of the) skull of Jamshīd, of Bahman, and of Ḳubād.

5. Where Ḳā,us and Kay went,——who is informed?
How Jamshīd's throne went to the wind (of destruction)——who is informed?

From passion for Shīrīn's lip, yet I see
That, from the blood of Farhād's eye, the tulip blossometh.

---

1. Secretly, to drink wine; privily, to make love—is a useless work.
In the beginning of the mystic state, words like these from exceeding wailing and trembling are uttered. For it is the time of search for the Sought; and of failing to find the Beloved (God).

3. Lit.: "a thousand thousands."

4. Jamshīd (or Jam) was the fourth King of the Pīshdādian (the first) dynasty. He had a magic cup called:—
jām-i-Jamshīd
„ Jam.
whereof wondrous tales are told. He lived 800 B.C. See Ode 144, c. 10; and Ode 176, c. 7.
Bahman (Ardishīr Darāz-dast; Artaxerxes Longimanus; Ahasuerus) began to reign 464 B.C.
Ḳubād (Kavades) was of the Sassanian dynasty. He died 531 A.D.

With learning and knowledge, choose love-play; and in love's path, take sensibleness.
To the wind (of destruction), went many a one void of knowledge.
From this garden full of fruit, disappointed went thou,—one void of knowledge.

5. Kā,us and Kay were kings of Kayanian dynasty.

6. Shīrīn (Mary, Irene) daughter of the Emperor Maurice, was the mistress of Khusrau Parviz of the Sassanian dynasty.
After the son had put to death his father, Khusrau Parviz, he sought the favour of Shīrīn.
She appeared to consent, but first desired to behold the body of his father.
As soon as she saw the body, she stabbed herself to death.
Khusrau Parviz took Jerusalem and carried away the true cross which, enclosed in a gold case, had been deeply buried.

Come! come! so that, awhile, with wine (of love) ruined (effaced and non-existent) we may become:

Perchance (by means of love), to that great fortune (union with the true Beloved), we may, (in the stage of effacement) in this ruined place (the world, the field of the first, and the last, world), reach.

Perchance the tulip knew Time's unfaithfulness:
For, since she was born and become, from out of her hand she hath not placed the cup of wine.

For wandering and journeying, me, permission give not
The breeze of Musalla's dust, and the water of Ruknabād.

10. In grief of love for Him, to my soul hath reached what hath reached:
To his soul, let not Time's eye-wound reach!

If from the hand, I put not down the cup, carp not at me:
For, purer than this (cup), to me no companion hath appeared.

Like Ḥāfiẓ, take not the cup save to the sound of the harp:
For, to the silk (cord) of joy, they have bound the glad heart.

When the Emperor Heracleus overran Persia, destroying palaces, plundering treasure, the people rose against Khusrau.

His eighteen sons were slain before his face; he himself was put into a dungeon, where in 628 he died.

Muḥammad sent him a letter inviting him to acknowledge him as the Prophet of God. Parvīz rejected the invitation and tore up the letter.

Muḥammad exclaimed:—

"Thus it is, God will tear the kingdom and reject the supplication of Khusrau Parvīz.

Farhād was the lover of the lovely Shīrīn. Parvīz declared that he would resign Shīrīn if Farhād could cut through a rock, Bī-Sītūn (without support) overhanging the road, 20 miles north of Kirmanshāh; and bring a stream from the far side of it.

When he was on the point of accomplishing the task, Parvīz sent an old woman to say that Shīrīn was dead.

The youth clasped his hands above his head, and leaped from the rock.

The remains of Farhād's labour are still to be seen at the eastern end of the mountain bounding Kirmanshāh on the north.

The sculptures on the face of the Bī-Sītūn are ascribed to Farhād.

See History of Persia by Malcolm and by Clements Markham; and Ode 72.

8. The shape of the tulip-flower is like a wine-cup.

9. "Musallā." See Ode 8.

12. "The silk" may signify:—
The fragile thread of dear life.

200, (191).

1. In eternity without beginning, endowed with the bounty of fortune (love for God), whoever—— is,
The cup of his desire, to eternity without end, the fellow-companion of his soul —— is.

That very moment when as to wine I wished to be a penitent,
I said:—"If this branch (abstinence from wine) bear a fruit, (the fruit of) repentance it—— will be."[4]

I grant that like the (pure) lily I cast the prayer-mat on my back;
But, on the religious garment, (can it be that) the colour of wine, (ruddy) like the rose, fit for a muslim—— is?

In khilvat, without the lamp of the cup (of wine of love for God) I cannot sit;
For, it is necessary that illumined, the corner of people of heart—— should be.

5. or Four khilvat, (ever) be the splendour of the light of the candle and of wine:
In the rose-season, the veiledness of those intoxicated (lovers of God) through foolishness—— is.

In the midst,—the assembly of friends, and spring, and the discourse of love;
Not to take the cup of wine from the beloved, slow-souledness—— is.

Seek lofty resolution. The bejewelled cup (worldy treasure), say:—"Be not."
To the profligate (the lover of God), the water of the grape (the wine of love), the pomegranate-ruby (worldly wealth)—— is.

O heart! desirest thou good fame? With the bad, associate not:
O my soul! approving of the bad, proof of foolishness—— is.

---

1. It is beyond human power to acquire love for God unless it be bestowed by God.
On the day of eternity without beginning, love for God was apportioned. Only those who then and there received it possess it here.

2. At one and the same time, God and the world cannot be acquired.
The poet saith:—
"Thou desireth both God and this mean world; a dream, this is: impossible, it is a madness."

3. The lily is said to grow apart from other flowers; and hence its mention in connection with zāhids and recluses.

4, 10. Khilvat. See Ode 67.

Although, disorderly appeareth our work, regard it not easy:
For, in this realm, the envy of sovereignty, beggary—— is.

10. O Ṣūfī! pleasant is khilvat, if, in it,
Ruddy like basil, the wine (of love for God); and intoxicated of the basil, the Sāḳī (the lover of God)—— is.

Last night, a dear one (a follower of the shara') said:—"Secretly, Ḥāfiẓ drinketh wine."
O dear one! the sin best that, which a secret—— is.

---

9. The state of being a murīd (disciple) of Ṣūfis is superior to being an ijtihād (leader) of the muslims.

Riḥā, in (*sing.* riḥān) signifies:—
The rare perfume called "Holy Basil."
It is sold by Piesse and Lubin, London, in bottles at 2*s.* 6*d.*, 5*s.*, and 10*s.* each.

11. Best it is not to reveal the mysteries of love (for God) to the people of the world.
By the revelation of mysteries, they may be led astray from the shara'.

201, (124).

If, the heart's grief from our memory, the cup (of love for God) do not——
take.
The foundation of our work, the anxiety of the vicissitudes (of time) will——
take.

And if, in its intoxication, reason drag not its anchor,
From this whirlpool of calamity (the world), the bark how will it—— take.

Alas! with every one the sky treacherously played:
Superiority over this treachery, is none who will—— take.

Towards the sward, the feeble heart draweth me for the reason,
That, by the sickness of the morning breeze, my soul from death it may——
take.

5. The path is by the Ẓulmāt (the land of darkness): where is the Khizr of the road?
Let it not be that, our honour, the fire of disappointment should——
take.

I am love's physician. Drink wine (of love for God). For this confection
Bringeth relief; and the thought of danger—— taketh.

Ḥāfiẓ consumed; and, to the Friend none told his state;
Perchance, for God's sake, a message, the morning breeze will—— take.

---

5. Love's path is dark. Without a guide (the murshid) thou canst not go. See Ode 207, c. 5.
Ẓulmāt. See Ode 35, c. 10.
Khizr. „ „ 89

202, (240).

1. For profligacy and love, my censure that foolish one—— maketh;
Who, on the mysteries of men of hidden (divine) knowledge, criticism——
maketh.

(In the lover of God), behold the perfection of love's mystery, not sin's defect:
For, whoever skill-less is, glance at the defect (of man) —— maketh.

The **Sāḳī's** glance so struck the path of Islām,
That, perchance, shunning of the red morning wine, Ṣuhaib—— maketh.

From the 'iṭr of the ḥūr of paradise, perfume ascendeth at that time
When, the dust of our wine-house the perfume of her collar, she—— maketh.

5. The key of the treasure of happiness is the acceptance of one of heart:
Be it not that, doubt or suspicion, in this matter, any one—— maketh.

To his desire reacheth the shepherd (Mūsā) of the Wādī Ayman at that time
When (as shepherd) some years, with soul, the service of Shu'ayb (Jethro),
he—— maketh.

Blood from the eye, **Ḥāfiẓ's** tale causeth to drop,
When of youth's time and of the time of old age, recollection, he—— maketh.

---

1. My profligacy is a mystery of the mysteries of hidden science and of divine decrees. Then, he who imputeth to me profligacy, criticiseth the mysteries of hidden science and of divine decrees.

3. Ṣuhaib, see page 134.

4. The Ḥūr of paradise have a most fragrant odour. See the Ḳurān, ii. 25; iii. 15; ix. 73; xv. 47; xxxii. 17; xxxix. 74; lxxviii. 31-37.
Ḥāfiẓ saith that the dust of his wine-house is so fragrant that from its fragrance, the fragrant Ḥūr get fragrance.
Ḥūr and Ḥūrī. See Ode 60, c. 1.

6. Wādi Ayman signifies:—
(*a*) the valley of the right hand; the valley on the right of Ṭor (Sinai); the valley of Tuwā, wherein Sinai standeth.
(*b*) the valley through which the children of Isrā'il passed.
Mūsā having obtained leave from his father-in-law (Shu'ayb, Jethro) to visit his mother, departed with his family from Midian towards Egypt.
Coming to Tuwā, his wife fell in labour and was delivered of a son in a very dark and snowy night; he had lost his way; and his cattle were scattered.
Suddenly, on the mountain-side, he beheld a fire burning in a green (olive) bush.
Thence, to Mūsā, a voice from the hidden arrived.
See the Ḳurān, xx. 8.
After doing service for a long time to a perfect shaikh, the seeker of truth reacheth his purpose

203, (221).

1. If again passing (by me), the bird of fortune—— shall make.
Again the (true) Beloved shall come; and contentment with union (with me) —— shall make.
Although, to the eye remaineth no power of (producing) the pearl or the jewel (to scatter on the true Beloved when He cometh),
It shall devour a great quantity of blood, and the design of a great scattering (of that blood)—— shall make.

To Him, of our tale (of love) none can utter;
Perchance, its reporting the morning breeze—— maketh.

To the hawk (the murshid) of my own sight, I have given flight at the partridge (the true Beloved):
Perchance, it (the partridge) may (re-)call my (good) fortune; and a great prey may—— make.

5. Last night (to my heart), I said:—"Maketh the ruby of His lip my remedy?"
Voice, gave the invisible messenger saying:—"Yes! it—— maketh."

Void is the city of lovers; it may be that from a quarter,
Out from himself, a man cometh; and a work—— maketh.

Where a generous one, from whose banquet of joy, the grief-stricken one
Drinketh a draft; and the repelling of wine-sickness—— maketh?

Either fidelity; or the news of union with Thee; or the death of the watcher:
Of these, one, two, or three, deeds the sphere's sport—— maketh.

Ḥāfiẓ! if, even a day, from His door, thou go not,
From a corner of a quarter, passing by thy head, He—— maketh.

---

4. تذار (partridge) signifies:—
(*a*) the absolute existence (God), if, in the second line, bāz khwānad be read.
(*b*) the illusory beloved if, in the second line, bāz khwānī be read.

باز (hawk) may signify:—
The murshid of the Path.
In the second line, bāz is redundant.

The second line may be:—
(*a*) Perchance, my (good) fortune may (re-)call it (the partridge); and a great prey, may make.
(*b*) Perchance, my (good) fortune may (re-)call it (the hawk); and it (the hawk) a great prey, may make.

If, in the second line, bāz khwānī be read:—
With illusory love I adorned myself so that, perchance, the murshid of ḥaḳīḳat may hunt for it; and, from the illusory, come into flight for the true (ḥaḳīḳat).

204, (162).

1. Happy came the rose; and more happy than that aught—— is not.
For, in thy hand, save the cup (of wine) aught—— is not.

Reckon (the season) plunder; and, in the rose-garden, drink wine:
For (even) till another week, the rose—— is not.

Gain, gain, the time of happy heartedness (leisure):
For, in the shell, ever the jewel (wine in the cup, or concordant time)——
is not.

A wonderful path is love's path. For, there,
Who uplifteth his head (in pride), for him head—— is none.

5. If, our fellow student, thou remain, wash white the leaves;
For, (inscribed) in the book, love's art—— is not.

Hear me. Fix thy heart on a mistress,
Whose beauty bound up with ornaments (of jewels)—— is not.

O Shaikh! come into our wine-jar house
Drink a wine that in (the paradise-spring of) Kauṣar—— is not.

O thou that hast made full of ruby thy golden cup,
(In thanks to God), give to that one, to whom gold—— is not.

O Lord! give me a wine without mixing (un-alloyed),
Wherewith any head-pain—— is none.

10. In God's name, mine is the idol of silvern body
Such that in Āzar's idol-house—— is not.

With soul, I am the slave of the Sulṭān Uvays,
Although of (me) the servant, his recollection—— is none.

---

4. Who planted his foot as a lover,—died (and had no head).
The Lover hath lost his head as well as his heart.

10. Āzar, father of Ibrāhīm (Abraham) was an idolator and sold idols.

11. Sulṭān Uvays Jalāyr Baghdādī *d.* 1374 A.D.

By this crown, world-adorning, (I swear) that the sun
Like this, an adorner of the diadem—— is not.

On Ḥāfiẓ's soul, taketh exception that one
In whose essence, any grace—— is none.

---

13. گوهر (jewel) signifies:—
i. اصل source.
ii. جوهر a jewel (especially the pearl).
iii. ذات و جبلت nature and form.
iv. سر نهاني و راز پوشيده a hidden secret.
v. عقل و فرهنگ reason and understanding.
vi. عوض و بدل exchange and barter.

205, (245).

1. O dear friends! of the friend of the night,—— bring ye to mind:
The duties of sincere service,—— bring ye to mind.

At intoxication's time, of the weeping and the wailing of lovers,
To the sound of the melody of the harp and of the cymbal,——
bring ye to mind.

When to the object's waist, ye bring the hand of hope,
Of the covenant of our society in the midst,—— bring ye to mind.

When in the Sāḳī's face, wine's reflection displayeth splendour,
Of lovers, with song and melody,—— bring ye to mind.

5. (O beloved ones!) a moment, suffer ye no grief for the faithful ones:
Of the unfaithfulness of Time's revolution,—— bring ye to mind.

If Fortune's bay steed impetuous be, yet,
At the (time of) desire of whipping (the steed), of fellow-travellers,——
bring ye to mind.

O dwellers of the seat of pomp! in the way of kindness,
Of Ḥāfiẓ's face and of that threshold,—— bring ye to mind.

---

6. Fortune having favoured thee, recollect thy old friends; and assist them.
If the impetuous steed of fortune, thou whip, so swiftly will he go that thy fellow-travellers will be left behind.
This is not right; for, to the journey's end, to thy society and guidance, they have a claim.

206, (241).

1. O heart; glad tidings! a Masīḥā-breath—— cometh:
From whose fragrant breathings, one's fragrance—— cometh.

Of grief of separation, make no complaint or plaint. For, last night,
I struck an omen; and a grievance-redresser—— cometh.

Of Wādī Ayman's fire, joyful, not only am I:
There, Mūsā in hope of a fire—— cometh.

(O murshid!) In thy street (the world), is none who a great work hath not:
There, in the way of a great desire, every one—— cometh.

5. Where the (true) Beloved's dwelling is, none knoweth:
This much is (known), that the clang of the bell (perchance, from the Beloved's dwelling)—— cometh.

Give a draught. For, to the wine-house of the Lords of liberality,
For the sake of supplications, every companion—— cometh.

If the desire of asking (after) the health of one sick with grief (the lover of God) be the Friend's,
Say:—"Go happily to him; for, yet, a breath of his—— cometh."

Of the bulbul (the soul) of this garden (the holy traveller's existence), ask the news. For I
Hear his lament that (on account of the difficulty of living) forth from the cage (of existence)—— cometh.

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3. See Ode 202, couplet 6.

4. This may be addressed to—
(*a*) The illusory beloved.
(*b*) the true beloved.

8. باغ (garden) signifies:—
The existence of the holy traveller of these paths.
قفس (cage) signifies:—
Existence, wherein they cast souls of lovers as they cast birds into a cage.
Ask the soul of my existence what it is; what truth it hath? For I hear a voice that my existence bringeth forth. Of its truth, no information is mine, for the search is fit for none.
If they ask thee about thy soul, say:—
"The soul is from the order of my God." Save a little, no knowledge I gave thee.

Friends! the true Beloved desireth the prey of Ḥāfiẓ's heart:
For the prey of a little fly, a great falcon—— cometh.

The writer of the Tafsīr-i-Madārik-i-Tanzīl saith:—

"The prophet of God (Muḥammad) departed (in death); and instructed us not what the soul was."

A long time Muḥammad rubbed the head of supplication on the threshold of God when Jibrā,il brought, from the Lord of both worlds, the chapter Ikhlāṣ (the chapter of unity, cxii.) which is equal in value to a third of the whole Ḳurān.

The 'Ainu-l-Ḳuẓẓāt states that a tribe beheld the form, the body, the person of Muḥammad; and knew him to be human. They said:—

"For us, what is this prophet who eateth and walketh?"

But, with heart and soul, men of vision saw the world of his reality.

Some said:—

(*a*) "O God! admit me among Muḥammad's disciples."

(*b*) "O God! admit me into the (pardoning) intercession of Muḥammad."

With this holiness, who calleth him human is a Kāfir.

By reason of his body, Muḥammad was human; but, in truth, he had the rank of the heavenly soul.

For he had exalted his standard in the chapter Ikhlāṣ (the Ḳurān cxii).

Hast thou not read that God hath a quality (اخص) concealed from all the sons of Ādam? But that quality (اخص) is the light of Muḥammad.

O friend! when His existence is unity, seven, or eight, more qualities are what?

This unity is of such speciality that, in it, eight qualities are comprehended.

The words قل هو الله احد "He is God alone" are sufficient for men of truth; and, a pure wine for the special ones.

The words لم يلد و لم يولد و لم يكن له كفواً احد "God begetteth not and is not begotten" is the remedy for the affliction of the people.

Between God and man, is no veil save the body of earth and the screen of bubbles of water.

207, (199).

1. Arrived the glad news that come hath spring; and up-sprung the verdure:
If the allowance arrive, its expenditure will be the rose and wine.

Ascendeth the piping of the bird. The leathern flagon of wine is where?
Falleth clamour upon the bulbuls: the rose's veil, who drew back?

This patched religious garment, coloured like the rose, I will burn:
For, for even a single draught, the Pīr, wine-selling, purchaseth it not.

---

1. نبيذ (nabīd, wine) signifies:—
A wine which Muslims are permitted to drink.
It is made by putting grapes, or dry dates, in water (to extract their sweetness); and by suffering the liquor slightly to ferment till it acquireth sharpness.
Ibn Khaldūn argues that this was the wine used by Khulafā Ḥarūnu-r-Rashīd and Al Ma,mūn. Nabīd made from raisin is commonly sold in Arab towns as Zabīb (raisins).
The wine was thick (for it was necessary to strain it), probably sweet; and not strong (for it was drunk in large quantities).
It used to be kept in a large earthen vessel (dann), high, small at bottom, partly embedded in earth (to keep it upright). Now a wooden cask (coated inside with pitch) is used.

The vessels used are:—
bāṭujah, a small earthen jar.
baṭṭah, a leathern bottle.
kinninat, a glass „ .
ibrīḳ „ „ long spouted, ewer, holding a pint.
ḳās, the full cup.
ḳadaḥ, the empty cup.
jām „ „ „
kūbah „ cup for wine or for sharbat.
ḳullah, „ „ „ sharbat only.
The cups were usually of cut glass; and sometimes of crystal, of silver, and of gold.

In the Ḳurān, we have:—
"Wine is the source of more evil than profit." ii. 216.
"O ye who have become believers! verily wine, and lots and images and divining arrows are an abomination of the work of the devil. Therefore avoid them that ye may prosper." v. 92.
See the Ḳurān, iv. 46; Leviticus, x. 9.
The punishment for drinking wine, or for otherwise inducing intoxication, is 80 stripes for a free man; and 40 for a slave.
If the crime be openly committed in the month Ramaẓān, the punishment is death.
Poets and musicians were the common associates of Muslim princes in their carousals.
Now, musiciansare most addicted to drinking.

To-day, from the cheek of the moon-like Sāḳī (the Beloved), pluck a rose:
For, around the face of the rose-garden (the cheek), the line of violet (the beard) sprouteth.

Without the road-guide, plant not thy foot in love's street:
For, lost became that one, who a guide in this path (of love), took not.

From the heavenly fruits, what delight gaineth
That one who, the apple of a lovely one's chin, tasted (kissed) not.

My heart from the hand, the Sāḳī's glance so ravished,
That, to any other, power of talking, and of listening, mine is none.

O friend! many are the wonders of love's path:
(Among those wonders is this)—from before the deer of this plain (of love), the (fierce) male lion fleeth.

Complain not of grief. For in the path of search,
That one who endured not trouble——(even) to a little ease, arrived not.

O guide of the holy path! for God's sake, a little help.
For, limit to love's desert, visible is none.

Drink wine; give the cup of gold to Ḥāfiẓ:
For, out of mercy, the sin of the Ṣūfīs, the king hath forgiven.

From the garden of his beauty, Ḥāfiẓ plucked not a rose:
Perchance in this sward (of the world; or of the beloved), the wind of humanity bloweth not.

The spring passeth. O justice-dispenser! help:
For, departed hath the season; and not yet hath Ḥāfiẓ tasted wine.

208, (226).

1. If lawful the need of profligates, the wine-seller—— maketh,
His sin, God forgiveth; and, repelling of calamity—— maketh.

Sāḳi! give wine in the cup of justice, so that the beggar
Gather not jealousy (such) that, the world full of calamity, he—— maketh.

Minstrel! thy lyre, play:—"Without death, none died."
This melody, who chanteth not, mistake—— maketh.

Sage! if before thee come sorrow or ease,
Ascribe not to other (than God); for these, God—— maketh.

5. In the workshop, wherein is no path to reason and excellence,
An arrogant judgment, why (is it that) weak imagination—— maketh?

O God! the glad tidings of safety from these griefs (the calamities of Shaiṭān's deceit) may arrive,
If, fidelity in the covenant of trust (that, in eternity without beginning, he made with Thee), the holy traveller—— maketh.

Since love's pain is ours, and the calamity of wine-sickness,
(Its remedy), either the ruby (lip) of the beloved, or the pure wine—— maketh.

In the desire of wine, life passed; and in love Ḥāfiẓ consumed:
Where is one of 'Īsā-breath (life-giving) that our reviving—— maketh.

---

5. The discovery of mysteries and of divine knowledge is not the work of a weak imagination.

209, (253).

1. Of coins (of hearts), is it that they (Fate and Destiny) examination—— take
So that, (the path) after their own work, all the cloister-holders (Ābids of outward worship) take?

In my sight, the counsel is that all work, friends
Should let go; and, the curl of the tress of a friend (God; or the mûrshid)—— take.

The tip of the Sāḳī's tress, happily the companions take:
If the sky permit them, a little rest they—— take.

Since the (filthy) crow hath no shame of planting his (horrid) foot on the (sweet) rose,
It befitteth the bulbuls if (as protection) the skirt of a great thorn, they—— take.

5. To lovely ones, boast not of the strength of thy arm of chastity:
For, among this tribe (of lovely ones), with a single mounted one, a fortress (of chastity), they—— take.

O Lord! how bold for blood are these young bold ones;
For, momently, with the arrow of the eye-lash, a great prey, they—— take.

To sweet song, and to the reed's voice—sweet is the dance:
Especially, that dance wherein, a (lovely) idol's hand, they—— take.

So that kuhl for vision, the dust of Thy path, people of vision may make
Generations have passed; but, the head of Thy thoroughfare, they—— take.

Ḥāfiẓ! no grief for the wretched have the sons of Time (Amīrs):
A path aside from the midst of them (the Amīrs), if possible (it is) best that they (the wretched ones)—— take.

---

1. God so maketh that Fate and Destiny strike the coins (of deeds) on the touch-stone of examination, in such a way that imperfect persons pursue their work; and come out from this hypocrisy.
Do they reveal the currency, or non-currency, of slaves, so that all seekers of God, knowing their own deeds, may be ashamed; and the work of love-stakers, take currency and splendour?

5. خوبان (lovely ones) signifies:—
Men of divine knowledge, Ārifs, each one of whom is of the crowd of lovely ones.
Through pride of austerity, strive not with Ārifs; dash not thyself on the fire of this army. For each is a horseman who, when he pleaseth, alone can take a mighty fortress.

210, (183).

1. In a pleasant dream, I beheld that in my hand, the cup—— was
Interpretation passed; and, entrusted to fortune, the work—— was.

Forty years I endured trouble and vexation (in love's path). In the end,
In the power of wine, two years of age (the glorious Ḳurān, wherein I find every delight I sought), the deliberation of it—— was.

That pod of desire that from fortune, I desired,
In the tress-curl of that idol of musky tresses,—— was.

In the morning, grief's languor had overpowered me:
Fortune became prosperous; in the cup, the wine (of union with the true Beloved; wine, life-giving)—— was.

5. Blood (of grief), I drink; but room for complaint is none
From the tray of liberality, our lot this morsel—— was.

Blood, I ever drink on the threshold of the wine-house,
As on the first day, this very (blood-drinking) assigned to me—— was.

Wailing and justice-seeking, I go to the wine-house:
For there, from sigh and wail, the loosening of my work—— was.

Who planted not love, nor plucked a rose for its loveliness,
In the wind's path, the tulip's care-taker (ever in trouble)—— was.

By the rose-bed, chanced my passing at morning-time,
When sigh and wail, the work of the bird of the sward—— was.

10. In praise of the king, we saw Ḥāfiẓ's heart-alluring verse,
Every couplet of that book (of verse) better than a hundred letters—— was:

That king, savage of attack, before whom the sun, lion-seizing,
Less than a fawn, on the day of battle,—— was.

---

8. From its delicacy, the tulip falleth from the wind's motion and perisheth.
From Time's calamity, none can preserve himself. Then the practising of love and the taking up of profit from loveliness—is best.

On the volume (of its leaf), Ḥāfiẓ's utterance, the rose kept writing
A verse, whose subtlety better than a hundred works,—— was.

Into the bulbul's heart, the breeze of the garden cast fire,
On account of that sealed-up stain that in the tulip's soul,—— was.

---

13. Where the breeze blew and the tulip blossomed the birds fell into the fire of tumult.

211, (255).

1. Not every beloved one that up-kindleth his face the work of a heart-ravisher ——— knoweth.
Not every one who maketh the mirror (of Sikandar), the work of a Sikandar ——— knoweth.

Not every one who slantwise placed his cap and sat severe
The work of a crown-possessor, and the usage of a Ruler——— knoweth.

Here, finer than a hair, are a thousand (subtle) points:
Not every one who shaveth his head the work of a Ḳalandar——— knoweth.

Good are fidelity (promise-fulfilling) and covenant, if thou wilt learn:
If not, every one thou seest, the work of a tyrant——— knoweth.

5. (O beloved!) the centre of the point of my vision is thy mole;
For the value of the incomparable jewel, the jeweller——— knoweth.

Like the beggars, do not thou service for wages:
For the way of slave-cherishing, the Friend Himself——— knoweth.

Drowned in the water of my own eye, am I! What remedy, may I make?
Not every one, the work of a swimmer in the ocean,——— knoweth.

I am the slave of resolution of that profligate, safety-consuming (the Murshid or the perfect Ārif),
Who, in beggar quality, the work of an alchemist (causing others to reach perfection)——— knoweth.

My distraught heart, I staked; and knew not
That one born of man, the way of a Parī——— knoweth.

10. In stature and face, every one who became the king of the lovely ones (Ārifs)
Taketh the world, if the work of a justice-dispenser, he——— knoweth.

---

4. In none, are fidelity and covenant.

5. Yak dāna (one grain) signifies incomparable.
Thy mole, I love, for I am a jeweller; and the jeweller knoweth the value of the single (incomparable) jewel.

9. Parī. See page 79.

10. "Lovely ones." See Ode 209, couplet 5.

Acquainted with Ḥāfiẓ's heart-alluring verse, becometh that one,
Who, the grace of disposition, and the utterance of Darī —— knoweth.

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11. The Persian tongue is of seven kinds:—
    1. Hirivī, the speech of the people of Hirāt (Harī).
    2. Sikri, „ „ „ a mountain in Zābulistān (Sīstān) between Kīch and Makrān.
    3. Zavālī, the speech of the people of Zābul.
    4. Sughdarī, „ „ , Samarḳand.
    5. Parsī, the language of *Eastern* Persia, of the people of Fārs, of which the metropolis was Iṣarakh, Istakhar, Persepolis. It was spoken up to 1000 A.D.
    6. Pahlavī, the language of Western Persia, of the people of Pahlū, of Ispāhān, of Hamadan, of Nihāvand, and its dependencies. It was spoken during 226—651 A.D.
    7. Darī, the speech of the people of Darāh-i-Jabāl (the pass of the mountains).

The first four tongues are obsolete, the last three current. Darī being the most eloquent, Niẓāmī selected it for the writing of the Sikandar Nāma (the Book of Alexander the Great); it was first spoken in the time (465 B.C.) of Bahman Darāz-dast (Artaxerxes Longimanus), son of Isfandiyār of brazen body (Xerxes).

Pārs was the name of the son of Halū, son of Sām; son of Nūh (Noah). All that stretch of country from the bank of the Jīhūn (Amu) to that of the Farāt (Euphrates) that was in his sway was Pārs.

From Bāba-l-Abwāb (Darband on the west shore of the Caspian, Sadd-i-Iskandar, Sadd-i-ya, jūj va, Ma'jūj) to the shore of the sea of 'Umān; and (after the lapse of time) Istakhar and all its dependencies became Pārs.

The rest of the country east of Istakhar became Khurāsān (meaning east); and the country of Ispahān and Kohistān (by reason of the wholesomeness of the water and the agreeableness of the air) known as 'Irāḳ-i-Arab and 'Irāk-i-Ajam.

Darī was not a distinct language but a refined dialect of the national language spoken at Court.

Darī is derived from dar, a door. For it was the usage of the Persians, as it is of the Ottoman Porte, to name what approaches royalty from the *gate*, while we name it from the *court* within the gate.

The dialect of Bactria, after it had been established at Court by Bahrām Gur (Varahrān the Fifth, A.D. 420) was called Darī.

212, (137).

1. To our friend (Muḥammad), in beauty of disposition and of fidelity, one——
reacheth not
In this matter, to thee, denial of our work—— reacheth not.

By the right of ancient society (I swear) that any mystery confidant——
To our friend, of one way (sincere), thank-offering,—— reacheth not.

Although, into splendour, have come beauty-boasters (the prophets, the leaders of the people, the guides of the path),
To our beloved (Muḥammad, whose beauty was the world's boast) in beauty and grace, one—— reacheth not.

To the market of created beings, they (Fate and Destiny) bring a thousand coins:
To the die of our master of assay, one (coin)—— reacheth not.

5. From the Creator's reed, issue a thousand pictures: and one
To the (degree of) approval of the picture of our idol (Muḥammad)——
reacheth not.

O heart! grieve not of the reproach of the envious; and be firm;
For, to our hopeful heart, evil—— reacheth not.

Alas! the Ḳāfila of life (manifestations of glories) passed in such a way,
That, to the air of our (far distant) country, its dust—— reacheth not.

So live that if thou (die and) become the dust of the path, to any one,
From our way (of life) a particle of dust (of grief) of the heart—— reach not.

---

1. يار (beloved) may signify:—
(*a*) the true Beloved (God);
(*b*) the Murshid;
(*c*) Muḥammad.
This ode is written in honour of Muḥammad, the last of the prophets. In the glorious Ḳurān and mighty Furḳān, God praised the beauty of Muḥammad.

7. قافله (Ḳāfila) signifies:—
The generous companions and the great tābā'īn (followers) of Muḥammad.
Alas, from the passing of time, the generous Ṣuḥāba and the great tābā'īn so passed away that no signs of them remain.
The time of safety hath departed; and we obtained not their society. Now in our land, tumult displayeth such tyranny that no signs of them remain.

8. So live that to none, through thee, shall reach a single grief—either in life, or in death.

Ḥāfiẓ consumed; and I fear that the explanation of his tale
To the ear of the powerful King—— reacheth not.

---

9. "The powerful King" signifies:—
The true Beloved.
The murshid.
Muḥammad.

213, (257).

1. Musk-diffusing, the breath of the morning breeze—— shall be:
Again the world old (by autumn and winter) young—— shall be.

To the (white) lily, the (ruddy) Arghavan shall give the (red) cornelian cup:
Glancing at the anemones, the eye of the narcissus—— shall be.

This tyranny that, from the grief of separation, the bulbul endured
In the rose's pavilion, clamour-making,—— shall be.

If from the Masjid (outward worship) to the tavern (of truth) I go, carp not:
Long is the assembly of admonition (of the Zāhid); and (short) the time (of life)
—— shall be.

5. O heart! if to to-morrow thou cast (postpone) the joy of to-day,
Surety for the capital of cash of permanency (till to-morrow), who——shall be?

In the month Sha'bān, put not the goblet from thy hand. For this sun,
(Only) till the night of the 'īd of Ramaẓān out of sight,—— shall be.

Precious is the rose; its society reckon plunder,
For in this way to the garden it came; and, (quickly) in that way——
shall go.

O Minstrel! the assembly of associate friends, it is: sing the ghazal and the ode:
How long sayest thou:—"(This moment) passed like this; and like that——
shall be."

(From the clime of non-existence) to the clime of existence, came Ḥāfiẓ for thy sake:
Plant thy foot for farewell to him; for (quickly in death) passing he——
shall be.

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2. The cup of the arghavān (the Syrtis or Judas tree) is its red blossom.

6. Sha'bān, see p. 96.

214, (227).

1. One day, when recollection of us thy musky reed—— maketh,
It (the reed) will take reward:—Two hundred slaves that free, it—— maketh.

The messenger of Her Highness Salmā——to whom be safety!
What is it if, with a (kind) salutation, our heart joyous, she —— maketh?

O Lord! into the heart of that Khusrau Shīrīn (Sulṭān Uvays) cast (the thought)
That, a passing in mercy, by Farhād, he—— maketh.

Now, me from foundation, love's glance for thee hath taken:
Let us see, again, what thy sage-like thought—— maketh.

5. Independent of our praise is thy pure essence:
With beauty God-given, thought of the attirer, who—— maketh?

Examine this:—"Many a treasure of desire will they give thee,
"If prosperous, one ruined like me, thy favour—— maketh."

For the king, than a hundred years of piety and of austerity, better is
A Life to the extent of only an hour, wherein justice, he—— maketh.

Into Shīrāz we travelled not to our desire,
Joyful the day, when (in the service of Sulṭān Uvays) way to Baghdād, Ḥāfiẓ
—— maketh.

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1. This is written in praise of Sulṭān Uvays Jalāyar Baghdādī (*d.* 1374). See Ode 203, couplet 11.
If thou write to us, thou shalt receive such a reward that thou mayst say that thou hast freed 200 slaves.
2. Salmā is the name of a lovely Arabian woman.
3. Khusrau Shīrīn. See Ode 199.

215, (143).

1. From the morning-breeze, Thy pleasant perfume, who—— perceived;
From the dear friend (the breeze), the (true) Beloved's speech (who)—— heard.

My heart, thank-offering,——for it, this was not fit,
That, from its own grief-consoler, unfit words it—— heard.

O King of beauty (the true Beloved)! cast Thy eye (of mercy) on the state of the beggar (Thy lover),
For, many a tale of the King (beggar-cherishing) and of the beggar, this ear—— heard.

Not to-day, do we drink wine to the harp's sound:
Many a revolution passed since this sound the sphere's dome—— heard.

5. Not to-day, do we drink wine beneath the religious garment:
This tale, a hundred times, the Pīr of the wine-house—— heard.

The mystery of God that the Ārif, the holy traveller, uttered to none,
In astonishment I am, whence the wine-seller—— heard.

If, from the head of His street, I am excluded,——what matter?
From the rose-bed of Time, the perfume of fidelity, who—— perceived?

O Lord! where is that mystery-confidant, to whom, a moment,
My heart may explain what (of love for God) it said; and what (of reproach from the world) it—— heard.

Sāḳi! come. For love maketh high clamour,
Saying:—"That one who uttered our tale, even from us—— heard."

10. With musky (fragrant) wine, happy I make the perfume-place (the brain) of my soul,
For, from the ragged garment-wearer (the Ṣūfī-Darvīsh) of the cloister, the perfume of hypocrisy, it (my soul)—— perceived.

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6. In Persian shunidan signifies:—
to hear (something) or to perceive (a smell).
9. Without love, love's state and condition, none knoweth.

The essence of good and essentially good, is the physician's counsel:
Happy that one's fortune, who, with the ear of resignation,—— heard.

Every evening, the tale of me and of my heart, the (cold) north wind uttered:
Every morning, my talk and his, the morning-breeze—— heard.

Ḥāfiẓ! thy office is prayer-uttering (to the true Beloved) and that only:
Be not in the entanglement of this:—whether He heard not, or—— heard.

216; (163).

1. Those shattered, when they are in search (of thee) and (theirs) power——
is not,
If thou vex, the condition of manliness—— is not.

From thee, we experienced no tyranny; and thou thyself approvest not
What, in the Order of the Shaikhs of the Path,—— is not.

When there is no purity (of heart from infidelity), one are the Ka'ba and the idol-house:
Well, it is not when, in the house (of the heart), chastity—— is not.

So long as the sorcery of thy eye giveth no aid to (the art of) sorcery,
In the consuming of love's taper, light—— is not.

5. Blind that eye, whose water (of lustre) love's fire took not:
Dark that heart, wherein love's light—— is not.

Thy beauty made me acquainted with the end of the cord of my work (love for God):
Be it not that (ever) such a help of fortune (mine)—— is not.

From the rust (darkness and defect) of lust, whoever is not a pure mirror
Worthy of the face of wisdom, his eye—— is not.

From the auspicious bird (the prosperous one, or the perfect 'Ārif) seek fortune, and his shadow,
For the reason that with the (ugly) crow and the (mean) kite, the long wing-feather (of flight) of fortune—— is not.

If, from the wine-house, I seek blessing, carp not:
Our Pīr spake saying:—"In the Christian cloister, blessing—— is not."

10. Ḥāfiẓ! practise knowledge and manners. For, in the king's assembly,
Who manners worthy of society hath not—— is not.

217, (264).

1. (O true Beloved!) the Humā of the height of felicity to the snare——
of ours falleth.
If, Thy passing to the dwelling—— of ours falleth.

Like the (up-rising) bubble, up I cast my cap with joy,
If a reflection of Thy face into the cup—— of ours falleth.

A night when the moon of desire ariseth from the horizon,——
It may be that the ray of that light (of the moon) on the roof——
of ours falleth.
When to Thy court, no access is the wind's,
How the chance of opportunity of salutation—— of ours falleth?

5. When my life became the sacrifice for Thy lip I established the fancy
That a drop of its limpid water to the palate—— of ours falleth.

The fancy! Thy tress spake saying:—"O. Lover! make not (thy) life the means (of thy desire);
"For, of this kind, many a prey into the snare—— of ours falleth."

When the path of dust-kissing of this door is not (even) for kings,
How, the favour of an answer to the salutation—— of ours falleth?

From this door, go not in hopelessness. Strike an omen:
It may be that the die of fortune to the name—— of ours falleth.

Whenever Ḥāfiẓ boasteth of the dust of Thy "street,"
The breeze of the rose-bed of the soul into the perfume-place——
of ours falleth.

218, (171).

1. Last night, at morning time, me freedom from grief, they (Fate and Destiny)—— gave.
And, in that darkness of night, me the water-of-life they—— gave.

Through the effulgence of the ray of His essence, me senseless, (and full of love for Him), they made:
(In the world) from the cup of splendour of His qualities, me wine they—— gave.

It was a morning, how auspicious! and a moment how joyous!
That "Night-of-Power" when me, this new command (as to wine), they—— gave.
That day, me glad tidings of this fortune the invisible messenger—— gave:
That in respect to that violence and tyranny, me, patience and endurance they —— gave.

5. After this (together are)—my face and the mirror of the glory of Beauty;
For in it, me news of His splendour they—— gave.

When through love for His face, I became senseless and distraught,
Me, news of the circumstance (of the destruction) of (the useless) Lāt and of (the powerless) Manāt, they—— gave.

---

3. برات (command) signifies:—
A piece of paper, by the order on which gold from the king's treasury is issued.
"The Night of Power" is:—
(*a*) Shab-i-ḳadr.
(*b*) ,, barāt.
See Ode 26.

5. آئینه وصف جمال (the mirror of glory of beauty) signifies:—
(*a*) the murshid:
(*b*) mankind;
(*c*) the splendour of the true One God;
(*d*) Muḥammad;
(*e*) the illusory Beloved (lovely woman).
وصف جمال (description of beauty) signifies:—
The glory of the beauty (God).
روی signifies:—
(*a*) face;
(*b*) the truth and the essence of man;
(*c*) moving.
After this (together are) my going and the mirror of the glory of the beauty.

6. The Arabs worshipped, as companions of God; and called the daughters of God three goddesses (al ilahāt):—
(*a*) al lāt (derived from the root of Allāḥ, God), the idol of the tribe of Ihakif.

If I became desire-gainer and happy of heart, what wonder?
Deserving, I was; and me, these as alms they—— gave.

All this honey and sugar that from my speech poureth:
Is the reward of great patience, for which me, Shākh-i-Nabāt they—— gave.

That I should gain the victory, I said that very day,
When me, patience and endurance against the enemy's pity they—— gave.

10. 'Tis a wonderful alchemy, the service of the Pīr of the Magians (the perfect murshid):
His dust, I became; and me degrees (of rank) like this, they—— gave.

That day, to life of eternity without end (that hath no death) they caused me to reach:
(When) me, the writing of freedom from the beauty of death (a degree of the degrees of truths) they—— gave.

That moment when Ḥāfiẓ fell into the snare of Thy tress-tip,
He spake saying:—"Me, freedom for the bond of grief and vexation, they—— gave."

Ḥāfiẓ! thankfully scatter the sugar of thanks:
Because me, the dear idol (the true Beloved) sweet of motion, they—— gave.

The blessing of Ḥāfiẓ and the breathings (of prayer) of morning-risers (Ābids) it was
That me, freedom from the bond of Time's grief they—— gave.

(*b*) al 'uzzā (derived from āzzā, the most mighty), the idol of the tribes Kuraish, Kinānah, and Salim.

(*c*) al manāt (derived from mana to flow [blood]), the idol of the tribes Hudhail and Khuzāah. Sale's P. discourse, pp. 36-40; iv. 116.

Those bounties mentioned in couplets 1, 2, 3, and 6.

7. Shākh-i-Nabāt, see Ode 8, couplet 2.

11. The day when I gained "the death of Ṭarīkat," I gained perpetual life.

The death of Ṭarīkat signifies:—

(*a*) The death of kinds of death,—red death, black death, and other death.

(*b*) The up-looking of the desire of lust. After that, the heart, by the life of knowledge, becometh alive; after that is "no death."

The news-teller of "the death of Ṭarīkat" is:—
"Die before you die."

219, (235).

1. Verily the jewel of the treasure of mysteries—— is as it was:
With that seal and mark, the chest of (our) love—— is as it was.

Lovers are the crowd of the Lords of deposit (of love):
Doubtless, the eye, jewel-raining,—— is as it was.

(My state), ask the morning-breeze. For all night, up to the breath of morn, our
Dear soul-friend, verily the perfume of Thy tress—— is as it was.

The (sincere) seeker of the ruby and of the jewel is none; and if not, the sun (the murshid)
Even so in the work of the mine and of the quarry (wherein jewels are produced)—— is as it was.

5. (O true Beloved!) the (red) colour of the blood of our heart, which (produced from Thy cheek) Thou concealedst (with Thy fresh down),
Even so in Thy ruby lip, visible—— is as it was.

For the visiting of one slain by Thy own glance, come:
For verily expectant of Thee, the helpless one—— is as he was.

(In thought), I spake saying:—"Thy Hindū (black) tress again attacketh not."
Passed years; and aid in that way it—— is as it was.

Ḥāfiẓ! again relate the tale of the blood-tears of thy eye:
For in this fountain (eye), verily (blood) water-running—— is as it was.

---

1. The first line may be:—
(O true Beloved!) the treasury of mysteries, the nature of us lovers now—is as it was.
The second line may have the additions:—
(*a*) But the seeker of mysteries and the lover is none.
(*b*) In that chest of our love, neither defect nor decline hath appeared.

220, (186).

1. Plant the tree of friendship, that, to fruit, the heart's desire—— bringeth:
Up-pluck the bush of enmity, that countless troubles—— bringeth.

When thou art the guest of the tavern (of love), with profligates (holy travellers) be with respect:
For, O beloved, if thou be (only) a dreg-drinker, the intoxication, of wine-sickness (of the love for God), (even) this (dreg)—— bringeth.

The night of society (with beloved ones), reckon plunder. For, after our time,
The sphere many a revolution maketh; many a night (winter) and day (spring) —— bringeth.

Laīlā's litter-keeper, in whose order is the moon's cradle,
O God! into his heart—cast (the wish) that, passing by (the abode of) Majnūn, he may—— cause.

5. O heart! desire the spring season. If not, every year, this sward (the world)
A hundred beautiful roses, like the wild rose, and a thousand (birds) like the nightingale—— bringeth.

Since, with Thy tress, my wounded heart hath established a covenant, for God's sake,
Order Thy sweet ruby (lip) that to rest, its (the heart's) state, it may——bring.

O heart! from work, thou hast fallen; because thou hast a hundred "mans" of grief's load:
Go: drink a draught of wine so that thee, into the state for work, it (thy heart) may—— bring.

In this garden (the world), Ḥāfiẓ, gray of head, asketh God
That, by the marge of the stream, he may sit; and into his embrace, a cypress may—— bring.

---

2. The first line may be:—
Like the guest of a tavern, with profligates be with respect.

4. Laīlā signifies:—
A long dark night; the night that precedeth the new moon; a woman beautiful but black.
Since Laīlā (a moon in beauty) was in the litter-keeper's order, you may say that in his order the moon was.

5. The second line may be:—
A hundred beautiful roses like the wild rose, and like the nightingale of a thousand notes.

7. A "man." See Ode 144, c. 10.

221, (170).

1. Astonied at our glance-playing (in love's path), those void of vision (the men of shara')—— are:
As I appeared (infidel, or lover of God) so I am; the rest, they know.

The sages are the centre of the compass of existence; but
Love knoweth that, in this circle (of love), they head-revolving (their learning in love's path being useless)—— are.

(To make) boast of love; and lament of the tyranny of the beloved—O excellent the boast of falsehood!
Deserving of separation, love-player-like these—— are.

With the lip of those sweet of mouth, God established my covenant (of service):
We all slaves (are); and these lords—— are.

5. (O beloved!) perchance Thy dark intoxicated eye will teach me (abstinent) the work (of intoxication)
If not, capable of (combining) abstinence and intoxication, not all—— are.

Not alone is my eye the splendour-place of His cheek:
Revolving this very mirror, the sun and the moon—— are.

If the young magians become acquainted with our ill-thought,
After this, in pledge, the Ṣūfī's khīrḳa they take not (and from him flee).

Poor (having only the woollen religious garment) are we; and desire for wine and for the minstrel, we have:
Alas! if, in pledge, the woollen khīrḳa they take not.

If to the pleasure-place (the world) of souls, the wind carry Thy perfume,
In scattering (for thee), the jewel of their existence, reason and soul scatter.

---

6. Since the creation, the sun and the moon have, in their orbits, striven, to obtain a reflection of God's glory; and have, in vain, striven.

10. The union of the sun (the true Beloved) reacheth not to the blind bat (common persons) :
For, in this mirror (even) those of vision astonied—— are.

Zāhid ! if Ḥāfiẓ practise not profligacy, what fear? Know
" From that tribe that readeth the Ḳurān, the demon fleeth."

---

11. The truth, stated in the second line, is well known.

222, (172).

1. Last night (in the hidden world) I saw that the angels beat (at) the door of the tavern (the world of love),
(Whence they brought out moulds of love). The clay of Ādam, they shaped and into the mould (of love), they—— cast.

---

1. دوش (last night) signifies:—
The hidden world, the stage of the true Beloved.
As night is the forbidder of the comprehending of events; and, in it, the form of things is concealed——so in the hidden world, naught hath any one seen.

میخانه (the wine-house) signifies:—
The divine world, whence in the forms of travellers become full of wine of divine knowledge; and turn to this world.

در زدن ملایک (the door-beating of angels) signifies:—
Their wishing to be qualified for the spectacle of the union of essence (ẕāt) and of quality (ṣifāt) which is the perfection of knowledge.

گل آدم سرشتن (the mixing of Ādam's clay) signifies:—
The fermenting of Ādam's nature.

The Ḥadīṣ saith:—
"With my own hand, I (God) fermented for forty days the nature of Ādam."

"Measure" signifies:—
The nature of Ādam, wherein the angels measured the wine of love; and poured the readiness of his nature into vessels, thereby evoking upspringings of various kinds.

The 'Āṛif saith:—
"In the spiritual state, I beheld the hidden world."

The angels being veiled as to their own nature, regarded none superior to themselves; and became seekers of that spectacle-place of union (of essence and of quality) in the hope that God would pour into their vessels of readiness the wine of love from the wine-house of the divine world.

Since the angels had not the readiness for this spectacle-place, the door of search was shut in their face.

Although the angels, by virtue of their grace and light, thought—
"We are the spectacle-place of union and the possessors of this sense."

God said:—
We are your God: we know that in you is no readiness. This readiness is another's who hath the capacity of grace (for good) and of grossness (for evil):
Save one quality (grace and light), ye have naught. Ye have not the grossness of body, the bearer of the load of deposit (of love).

God kneaded Ādam's clay; and, into his nature, poured a measure of the wine of divine knowledge; evoked from his nature the upspringing of divine knowledge, so that from his nature the wonders of divine mysteries issue; exalted his nature by the pure soul and the holy spirit; and arranged within him all the creation and the wonders that are in the world.

Thus, Ādam acquired grace of soul with grossness of body; and became the bearer of the load of deposit of divine knowledge.

The dwellers of the sacred fold of the veiling and of the abstaining (from what is forbidden) of the angels,
On me, dust-sitter (holy traveller), the intoxicating wine (of divine knowledge) —— cast.

The load of deposit (of love and of divine knowledge), the (lofty) sky could not endure:
In the name of helpless me, the dice of the work (of deposit of love), they —— cast.

None but he hath this united quality.

The load of the deposit of divine knowledge, God offered to those:—
of the sky, who are the angels.
„ earth, who are the beasts and all animals.
„ mountains, who are the lions and the birds.

They, through want of capacity, accepted it not.

For those of the sky (the angels) have grace; but not grossness of body and the composition of darkness to do evil.

Those of the earth and the mountain have grossness of body and the composition of darkness to do evil; but not grace and light (the quality of the holy soul).

"That deposit man carried."

Ādam who united grace of soul (to do good) and grossness of body (to do evil) had the readiness for that deposit; and accepted it.

Man can exercise tyranny against his soul; and, by effort and by austerity, cause it to reach a place where it becometh ready for divine knowledge.

By travelling, by wandering, by devotion, and by worship—man can reach a stage where he becometh ignorant of aught exterior to God. Nay, he can reach a stage, where from the glance of his eye, naught ariseth save God; and where he mixeth like a drop with the ocean of his own essence (God).

2. ساكنان (dwellers) may signify:—
(*a*) the angels who cast into my clay the cup of love for God.
(*b*) the murshids.
(*c*) the essence of the only necessary existent one, God.

راه نشين (road-sitter) signifies:—
The traveller of the Path, of whom the Ḥadīṣ saith:—
"In this world, be as though thou wert a stranger; nay, as a wanderer of the Path.
"As one of those of the grave, speak to God."

The travellers of the Path (ṭarīḳat), and the way-farers of Truth (ḥaḳīḳat) form two parties, each possessed of grandeur.

(*a*) the men of Shara' who are of the high not of the common folk.
The prophet called this party غريب a "stranger;" and greatly honoured.

(*b*) the men of ḥaḳīḳat.
The prophet called this party عابر سبيل
"the way-farer of the Path;" and bestowed upon it perfect non-attachment (to the world).

For, in road-travelling, "the way-farer of the Path" hath no attachment for that place beneath whose tree he sitteth.

In nobleness (āzādī), "the way-farer" is higher than "the stranger."

When they kneaded Ādam's clay, they made a mould of it; and prepared a measure of wine of love (for God) of the special ones,—which wine is now in the Ṣūfīṣ.

God, whose quality is unity (the Ḳurān, cxii Ikhlāṣ) showed special favour to me, the road-sitter; gave me release from my origin; and prepared me for being a beloved and for being a lover.

Thanks to God, between me and Him, peace chanced,
(On account of this peace) the cup of thankfulness, the Ḥūrs, dancing,——
cast.

5. With a hundred harvests (crowds) of thought, how go we not from the Path?
When, with a single grain (of wheat), the path of vigilant Ādam, they——
attacked.

The wrangle of seventy-two sects,—establish excuse for all——
When truth, they saw not, the door of feeble they—— beat.

Not fire is that, whereat the candle's flame laugheth:
Fire is that, wherein the moth's harvest (body) they—— cast.

Blood, doth love's subtlety make the heart of the corner-sitters,
Like that mole that on the beloved's cheek, they—— cast.

From off thought's face, none hath drawn the veil as Ḥāfiẓ (hath)
Since (the time when) the tress-tip, the brides of speech—— combed.

---

6. In all, there are seventy-two sects of Islām; and all are false, save the order of the Sunnat va Jamā'at (the followers of the first four Khulafā).
The sunnat, or ḥadīṣ, is built upon the sayings and the practices of Muḥammad; it hath the force of law, and the authority of inspiration.
The sunnat remained unrecorded for a century after the death (632 A.D.) of Muḥammad when it was collected by 'Umar II. The work was carried on by his successors.
The six standard Sunnat collections were made exclusively by the Khulafā of the'Abbās dynasty,—the earliest during the reign of Al Māmūm (814—834 A.D.).
The four great founders of the orthodox sects are the imāms:—
Abū Hanifa (*b.* 699; *d.* 767).
Mālik ibn Ānas (*b.* 714; *d.* 795).
Shāfa'ī (*b.* 767; *d.* 820).
Aḥmad Ibn Hambal (*b.* 780; *d.* 855).
The angels (Jibrā,il, Mīk,āīl and Isrāfil) were ordered to mould Ādam's body out of clay, white, red, and yellow; but earth entreated them not to rob her of her substance.
They acceded to her request. Thereupon, God gave the task to 'Izrā,il, the angel of death.

223, (270).

1. Friendship in none, I perceive. To friends—— what hath happened?
Friendship ended when? To friends—— what hath happened?

Black of hue became the (limpid, gleaming) water of life. Khizr, auspicious of foot, is where?
From its own (roseate) colour, the rose hath changed. To the spring-breeze—— what hath happened?

None saith:—"A friend preserved the right of friendship."
Those right-understanding, what state hath befallen? To friends——
what hath happened?

Into the midst, the ball of grace and of liberality, they (Fate and Destiny) have cast:
In the plain (to take up the ball) none appeareth. To the horsemen (the seekers of God that they keep back from happiness and from liberality)——
what hath happened?

5. Many a rose (a created being) hath blossomed; no cry of a bird hath risen:
To the nightingales (lovers of God), what hath chanced? To those of a thousand notes (lovers of God)—— what hath happened?

No sweet melody, maketh Zuhra (the murshid). Perchance, she hath consumed her lute (tongue):
Intoxication, none desireth. To the wine-drinkers,——
what hath happened?

---

5. زهرة (Venus) signifies:—
(*a*) Zuhra, the minstrel of the sky, whose dwelling is in the third heaven.
(*b*) the murshid.
Into existence, have come many a creature of divine creation, every one of whom is a pointer to the Creator, the only necessary existent one.
Yet, to the Creator, none inclineth.
What hath chanced to the lovers and the seekers, that they come not forth from creation to recognise the Creator?
What hath chanced to the murshid of the age, that he pointeth not out the Path for the people's guidance: and that he remaineth dumb?
So much, none knoweth love's delight as to bring, for a single moment, his head from carelessness.
To the lovers what chanced that, after arranging road-provisions for the Path to the true Beloved, they have fallen away from Him?

This land was "the city of friends" and "the dust of kind ones"
Friendship, how ended? To the city friends,—— what hath happened?

Years it is since no ruby came from the mine of manliness:
To the sun's heat, to the wind's effort, to the rains,——
what hath happened?

Ḥāfiẓ! divine mysteries, none knoweth. Silence!
Of whom, askest thou saying:—"To the state of Time's revolution,——
what hath happened?"

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8. Since the ruby is produced by the effects of the sun, the wind, and the rain, Ḥāfiẓ connecteth the ruby with manliness.
See Ode 19.

224, (195).

1. (O Minstrel!) play a note, at the melody whereof, a great sigh (of rapture from the body),—— one can cast:
Utter a verse, whereby the heavy cup of wine (on the earth)——
one can cast.

If at the (true) Beloved's threshold, one can lay one's head,
To the sky, the shout of loftiness,—— one can cast.

In (exchange for) one glance (of the true Beloved's), men of vision stake two worlds.
'Tis love; and, on life's cast, the first stake,—— one can cast.

Not contained in the cloisters are the mysteries of love-play (and of intoxication)
(For only) with magians, the cup of magian wine—— one can cast.

5. On the resolution of a great sovereign, a great omen, make. What knowest thou!
Possibly, from the midst of this, the ball of opportunity—— one can cast.

The victuals of the king's palace are not for the Darvīsh:
Old and ragged-clad are we upon whom fire—— one can cast.

The sum total of our desire is—love, youth, and profligacy:
When (luminous) the senses become (like) the (luminous) candle, the ball of explanation,—— one can cast.

(O true Beloved!) the highwayman of safety became Thy tress. This is no wonder.
If Thou be highwayman, a hundred Kārvāns,—— one can waylay.

---

1. رطل (ritl) signifies:—
A measure of 12 ounces; a cup of wine (two quarts at Shīrāz).

3. People of love stake first the cash of life.

4. With other than the magian, it is impossible to drink. Thus love's mysteries remain solely with lovers.

6. The second line means:—
We have chosen the old ragged garment of the darvish.

From shame, I am in the veil. Sāḳī! do me a little kindness (give me wine)
It may be that, on that mouth, some kisses,—— one can cast.

10. If the Beloved's shadow fall on the stream (of tears) of my eye,
On the dust of His thoroughfare, running water—— one can cast.

With reason, understanding, and knowledge, one can give the gift of speech:
When all is acquired, the ball from the midst,—— one can cast.

(In Thy sight), wretched appeareth our bent stature:
To the eyes of (Thy) enemies, the arrow from this (our) bow,——one can cast.

If fortune should open the door of union with Him,
In this (vain) fancy, on the threshold, many a head—— one can cast.

Ḥāfiẓ! by the truth of the Ḳurān (I swear) saying:—"From fraud and deceit come out:
"It may be, that (if so thou do) the ball of fortune with the sincere ones——
one can cast."

225, (247).

1. Again, from the power (of sense), wine took me:
Again, wine showed (its) power over me.

Be a thousand "āfarins" on the ruddy wine,
That, from my face, yellowness took.

That hand, that plucked the grape, I boast of:
That foot, that (for wine) pressed (the grape), cause not to pour forth (in decay).

Through Fate, love became decreed for me:
Decreed Fate, it is impossible to efface.

5. Boast not of wisdom. For, at the time of death,
Arisṭū (Aristotle) surrendereth life, like the wretched hero.

Zāhid! go; carp not at us;
For, not a small matter is God's (predicted) work.

In the world, so pass life
That when thou art dead, they say not:—"He is dead; (nay he is living)."

Foolish grief, display not; be happy:
Practise contentment. Satin this is like the (valuable) striped cloth (of Yaman).

From the cup of Alast (eternity without beginning), intoxicated with the unity of God becometh
Every one who, like Ḥāfiẓ, drinketh pure wine.

---

1. Ḥāfiẓ wrote this ode in the state of bast (expanding) after the state of ḳabẓ (contracting).
Azdast burdan (to take from power) signifies:—
be ikhtiyār kardan to make powerless.
Dast-burd (power) signifies:—
ḳudrat, afsūnī, dilīrī, chābuk-dastī, fazunī.

5. The second line may be:—
(*a*) Aristotle surrendereth life, when wretched he becometh.
If gard (contracted from gardīd) be read for gurd.
(*b*) Aristotle surrendereth life like the wretched Kurd (of Kurdistān)
If kurd be read for gurd.

9. Alast. See p. 5.

226, (232).

1. How a (lustrous) verse exciteth afresh the heart that is sorrowful (through love for, and through the stain of, the world; and from search after lust)!
A subtlety out of this book, we uttered; and (enough) is this very subtlety.

O beloved! if, from thy ruby (lip) I gain a ring of protection,
Beneath the order of my seal-ring, will be a hundred countries of Sulaimān.

O heart! on account of the calumny of the envious, it is not proper to be sorrowful:
When thou lookest well (and arrivest at the truth of the matter) it is possible that, in this, is thy good.

Who understandeth not this (my) reed, image (loftily) raising (of God)
Let his form, move not, (let him die, even) if he himself be the (celebrated) painter of Chīn.

5. The cup of wine (of ease) and the blood of the heart (of grief) each, they (Fate and Destiny) gave to each one:
In the action of destiny's circle, thus it is (—to one grief, to another ease).

In the matter of rose-water and of the rose, the decree of eternity without beginning was this:—
"That that (the rose) should be the lovely one of the bāzār (the harlot); and that this (the rose-water) should be the sitter behind the veil (the chaste one)."

(Possible) it is not that from Ḥāfiẓ's heart profligacy should depart:
For, till the last of time will be that custom of first of time.

---

2. To him whom they wish to keep in safety, kings give a ring. On seeing the ring, the soldiery do him no hurt.
Thus, did Elizabeth send her ring to the Earl of Leicester.

3. In love, when they reproach, love increaseth.

227.

1. That friend, by whom our house the (happy) dwelling of the Parī—— was,
Head to foot, free from defect, a Parī—— was.

Acceptable to the (All) Wise of mine (is) that moon. For, his,
With beauty of manner, the way of one endowed with vision——
was.

(My) heart said:—"In hope of her in this city, I will sojourn:"
Helpless, it knew not that its friend, a traveller—— was.

Out from my grasp, the malignant star plucked her:
Yes. What can I do? The calamity of the revolution of the moon it——
was

5. Not only from my heart's mystery, fell the screen:
Since the sky (time) was, screen-rending its habit—— was.

Sweet was the marge of the water, and the rose and the verdure. But,
Alas that moving treasure, a way-farer—— was.

Happy were those times which passed with the friend:
All without result and without knowledge, the rest—— was.

The bulbul (the true lover) slew himself through jealousy of this that, to the rose (the true Beloved),
At morning-time (the last breath of life), with the morning-breeze (the angel of death), splendour (of heavenly messages)—— was.

---

1. This poem, Ḥāfiẓ composed, some say, on the sudden death of a friend; and others on the death of his wife. The mention of "house" maketh for the latter meaning.

2. "The moon" signifies:—
Ali.
Muḥammad.

6. گنج روان (moving treasure) signifies:—
Ḳarūn's treasure.

8. بلبل (nightingale) signifies:—
The true lover whose stage is the desired of all holy travellers.

گل (rose) signifies:—
the true Beloved (God).

بادصبا (the morning-breeze) signifies:—
(*a*) the morning breeze that causeth flowers to blossom; and is the source of envy to the bulbul.
(*b*) the angel of death.

O heart! establish an excuse. For thou art a beggar; and here,
In the kingdom of beauty, the head of a crowned one—— was

Every treasure of happiness that God gave to Ḥāfiẓ,
From the auspiciousness of the evening-prayer, and of the morning-supplication,—— was.

وقت سحر (morning-time) signifies :—
the end of night which, for holy travellers, is the time of joy. Here it means the last breath, for the world is night—"man is asleep; after death, he will be awakened."
Which is the time of slumber and negligence. In the world, man's actions and conduct are the source of penitence and of shame.
The good deeds, because we did not them at first; the bad deeds, because we turned to them.
جلوه گري (splendour) signifies :—
the message-giving of angels from the great God to wretched slaves at the time of death.
The meaning is :—
Through jealousy that, at the last breath, the angel of death should be the intervener between the seeker (the true lover) and the Sought (the true Beloved, God),——the true lover slayeth himself, saying :—
"What if another became sharer of the true Beloved's splendour!".

228, (134).

1. Trace of the (true) Beloved's mouth, fortune—— giveth me not.
News of the hidden mystery, fortune—— giveth me not.

With desire, I died; and, within this screen (of divine knowledge) is no path:
Or (path) there is; and its trace, the screen-holder (the murshid)——
giveth me not.

For a kiss from His lip, I surrender my life:
This (my life), He taketh not; and that (the kiss), He—— giveth me not.

The morning-breeze drew His tress. Behold the mean sphere!
In that, there, the power of the whirling wind (to draw His tress) it (the sphere)—— giveth me not.

5. As much as on the border, compass-like, I go,
The path to the centre, Time like a point—— giveth me not.

In the end, by patience, sugar (of ease) appeareth. But,
Safety, the bad-faithlessness of Time—— giveth me not.

(To myself), I said:—"To sleep, I will go; and behold (in a dream) the beauty of the true Beloved:"
But, with sighing and wailing, sleep, Ḥāfiẓ—— giveth me not.

---

3. بوسه (kiss) signifies:—
Readiness of acceptance of the true and the apparent word, which is the source of joy to holy travellers.

لب (lip) signifies:—
A word that giveth life; that bringeth from non-existence to existence those becoming effaced.

جان دادن (to surrender life) signifies:—
To become effaced; to go to the stage of non-existence.

The true Beloved taketh not my life and causeth me not to attain readiness of acceptance of that life-giving word.

For the acquisition of readiness of acceptance dependeth on the acquisition of non-existence and of effacement.

229, (208).

1. In the morning, to my pillow, vigilant fortune—— came:
(And) said:—"(From sleep) arise! For that thy dear Khusrau (the true Beloved)—— hath come.

"A goblet drink; and, for seeing Him, merry of head, go:
"That thou mayst see in what fashion, thy idol—— hath come.

"O Khilvatī, musk-pod opener! give the glad tidings——
"That, from the desert of Khutan (from afar), a musky deer (the true Beloved)—— hath come.

"To the (yellow) cheek of those consumed (with love in separation from Thee) my (bloody) weeping hath brought back a great (ruddy) lustre:
"Weeping, the helper of the (yellow-cheeked) wretched lover—— hath come."

5. O Sāḳī! give wine; suffer no grief on account of the enemy or of the (true) Beloved:
For, to our heart's desire, that (the enemy) hath gone; and this (the true Beloved)—— hath come.

(In) joy of the (true) Beloved, Parī of face, give a cup of pure wine:
For ruby wine, the remedy for the grief-stricken heart—— hath come.

Again desirous of the eye-brow bow is the bird of my heart:
O pigeon! be expectant. For the falcon—— hath come.

When, the spring-cloud beheld Time's bad faith,
On the lily and the hyacinth and the rose, its weeping (raining)—— came.

When, from the bulbul, the morning breeze heard Ḥāfiẓ's utterance,
At the spectacle of the sweet basil, ambergris-scattering, it (the breeze)—— came.

---

3. Khilvatī. See Ode 67. Here it signifies the love of God; he is called "Musk-pod opener," because he is "a morning prayer utterer," acceptable to God.

8. The spring-cloud raineth not on the lily, the hyacinth, and the rose. Nay, it weepeth, saying:—"One day, Time will ruin the time of these."

230, (188).

1. When, in prayer, to me recollection of the curve of Thy eye-brow—— came.
(Over me such) a state passed that, into lament, the prayer-arch—— came.

Now from me expect neither patience nor the heart of sense;
For that patience, that (before) thou sawest, to the wind all—— came.

Clear became the wine; and intoxicated, became the birds of the sward:
The season of being a lover; and to foundation, the work—— came.

From the world's quarters, I perceive welfare's perfume:
Gladness, the rose brought; and joyous the morning breeze—— came.

5. O bride of skill (the holy traveller)! complain not of fortune (for that time, whereof thou complainest, hath passed):
Adorn the chamber of beauty (thy own existence). For the bridegroom, skill understanding, is—— come.

O Yūsuf of Egypt! against Zulaikhā, approve not tyranny,
For the reason that, on her, all this injustice through love—— came.

The flowery heart-allurers (the rose, the hyacinth, the sweet basil) all put on jewels (of flowers):
Our heart-ravisher, who is with beauty God-given,—— came.

Beneath their load, are the trees (persons), that have attachment (to the world):
O happy the (free) cypress (persons), who free from grief's bond,—— came.

Minstrel! of Hāfiz's utterance, utter a sweet ghazal.
So that I may speak, saying:—"Recollection of Time's joy mine——became."

---

5. Stain not thyself by inclining to that exterior to God; adorn thyself with purification and decoration. For He is thy seeker and is nearer to thee than thou art.
Sā'di saith:—
"The Friend is nearer to me than I am:
"This is the difficulty that far from Him, I am.
"What shall I do? To whom can one speak? for He
"(Is) in my bosom; and excluded, I am."

231, (249).

1. O intimate friends (the crowd of lovers)! from the (true) Beloved's (black) tress, the knot (the forbidder of glories) open—— make ye:
Happy is such a night! it, with this union (with the tress), long—— make ye.

'Tis the court of the assembly of friendship; and collected are friends:
وان یکاد read ye; wide the door—— make ye.

Between the lover and the beloved, great is the difference;
(O lovers) when the beloved showeth disdain, supplication—— make ye.

(The sound of) the stringed instrument and of the harp (cometh); with shout, speak ye,
Saying:—"To the message of people of mystery, the ear of sense—— make ye."

5. In this circle, every one who is not alive with love
Over him, not dead, by my decree, prayer for the dead—— make ye.

The first counsel of the Pīr (Murshid) of the assembly was this world:
From ignoble associates shunning—— make ye.

By the Beloved's soul (I swear) that grief rendeth not your screen,
If, on the bounties of the Work-performer (God), reliance—— make ye.

If from you, Ḥāfiẓ demand a great reward,
To the lip of the Beloved, heart-cherishing, consignment of him—— make ye.

---

1. زلف (tress) signifies:—
Carelessness as regards the world.
شب (night) signifies:—
The world, which is the garment of the first, and the last, world.
The explanations are:—
(*a*) The world is a pleasant night. In talk of love, make ye it long; in carelessness and in foolishness, ruin it not.
(*b*) Be vigilant in the work of knot-loosening; for long is the night of vigilance.
(*c*) From the blackness of the beloved's tress, long will be the night; for its blackness is superior to the sun's splendour and overcometh it.

2. وان یکاد signifies:—
A verse of the Ḳurān, uttered to repel the evil eye.

7. Ever your mystery remaineth hidden, if ye trust to God.

232, (140).

Elderly of head, into my head youthful love,—— hath fallen:
And that mystery (of love) that, in the heart, I concealed, out——
hath fallen.

From vision's path, the bird of my heart went soaring:
O eye (of my heart)! behold into whose snare, it (the bird of the heart)——
hath fallen.

O sorrow! that, for that musky deer, dark of eye,
Like the musk-pod, much heart's blood, into my liver,—— hath fallen.

To every one to whom, I represented the burden of his grief,
That one became helpless; and, again, in my name, the die—— hath fallen.

5. From the thoroughfare of the (gracious) dust of the head of your street, is
Every musk-pod that, in the hand of the morning-breeze,—— hath fallen.

Since thy eye-lashes drew forth the sword, world-seizing,
Many a slain one, heart-alive (the true lover it is) that, on each other,——
hath fallen.

Who cherisheth this cup, such that the tavern-drinker,
From its paradise perfume, out of himself, senseless,—— hath fallen?

If the (valueless) black stone give (its own) life, it becometh not the (valuable) ruby:
What may it do? With its original (ill) nature, it, (the state of) ill-nature——
hath befallen.

In this house of retribution (the upspringing of the world),
With the dreg-drunkards (holy men), whoever in (strife) fell, out (in wretchedness)——
hath fallen.

---

1. That is—
Love such as youth feels, I, an old man, feel.

9. درد کشان (dreg-drinkers) signifies:—
Holy men. Because Muḥammad, and the liberal companion, and the great Tāba'in (followers) had drunk all the pure wine.

در افتادن signifies:—
(*a*) to fall into strife,
(*b*) „ „ peril.

10. In the end, even the sigh of a heart will take its path
From this heart-consuming fire that, on the dry and the fresh,——
hath fallen.

Lament! that notwithstanding discernment, that bird, speech-weighing,
Its path, thought attacked; and, into the snare of danger, it (the bird)——
hath fallen.

Ḥāfiẓ whose happy hand hath the tress of idols,
Into his head, a very powerful rival is it (the tress) that—— hath fallen.

233, (230).

1. If, from thy garden, I pluck a rose,—— what may it be?
(If), by thy lamp (of splendour), I see before my feet—— what may it be?

O Lord (God)! within the border of the shade of that lofty cypress,
If, a moment at ease, I consumed sate,—— what may it be?

O seal-ring of Jamshīd, auspicious of effort, at last
If, on the ruby of the seal-ring, thy reflection fall—— what may it be?

Out from the house (of the brain), went my reason; and, if wine be this (in effect),
That, from the first, I experienced; in the house of my Faith——
what may it be?

5. When the Zāhid of the city chose the favour of the King and of the Ruler.
If I choose the love of an idol (an illusory beloved)—— what may it be?

On the (illusory) beloved and on wine, my precious life was expended:
Let us see, to me, from that (the beloved) what may happen; and from this (the wine)—— what may it be?

I who in the street (the world) of idols (the true Beloved) had my abode and dwelling,
If (in exchange for this), thou give a place in the highest Paradise,——
what may it be?

That I was a lover, the Khwāja knew and naught said:
If Ḥāfiẓ, also, know that I am such a lover,—— what may it be?

234, (166).

1. O heart! consume. For deeds (of God) thy consuming—— maketh:
The repelling of a hundred calamities, the midnight supplication—— maketh.

The reproach of the (true) Beloved, Parī of face, endure like a lover:
Because, compensation for a hundred (acts) of tyranny, one glance——maketh.

The screen from this world to the world of angels they rend for him,
Who, the service of the cup, world-displaying,—— maketh.

Of Masīḥa-breath and compassionate, is the physician of love (the murshid); but,
When, in thee, he seeth no pain, to whom (is it that) remedy he—— maketh.

5. Upon thy God, cast thou the work; keep happy of heart:
For if mercy, the adversary maketh not; (mercy) God—— maketh.

Through sleeping fortune, I am vexed. It may be that vigilance
A prayer, at the time of opening of morning,—— maketh.

Ḥāfiẓ consumed; and took not the perfume of the (true) Beloved's tress:
Perchance, the guide of this fortune of his, the wind—— maketh.

---

4. To the sick, they give the remedy for sickness.
If thou be a seeker of divine knowledge, the perfect murshid will show thee the path. If thou be not a seeker, what can he do?

235, (220).

1. For the congratulation of the Pīr, wine-seller (Muḥammad), the morning-breeze (Jibrā,il)—— came
Saying:—"The season of joy, and of pleasure, and of freshness, and of sweetness is—— come."

The air became Masīḥ of breath, and the dust, musk-diffusing:
Green, the tree became; and into song the bird—— came.

The oven (of beauty and of splendour) of the tulip the spring-breeze enkindled to such a degree,
That, immersed in sweat (of rose-water) the rose-bud became; and into agitation, the rose—— came.

With the ear of sense, listen to me; and for ease, strive:
For, to my ear, from an invisible messenger, this matter of the morning—— came.

5. From the bird of the morning (the Bulbul, the murshid), I know not the noble lily (the Ārif),
What (sorrowful matter) it heard, that, notwithstanding its ten tongues, silent it—— became.

From the thought of separation, come out (from thy own heart), so that collected (of heart) thou mayst be,
Since when Ahriman went, Surosh (Jibrā,il)—— came.

The assembly of affection is the place of society of the excluded—— what!
Cover the mouth of the cup; for the khirḳa-wearer (the Zāhid) is—— come.

---

1. This Ode is in congratulation of the appearance of Muḥammad, the last of the prophets.
The age of worship of Lāt,al'uzza and Mīnāh hath passed; and the time of love and of divine knowledge, come.
See the Ḳurān iv. 116; xxxix. 37; liii. 19.
Jibrā,il is for the prophets the road-guide of Faith.

5. When one heareth a sorrowful matter, notwithstanding the eloquence wherewith it may have been uttered, one remaineth silent.

سوسن (the noble lily) signifies:—
The Ārif in whom is—"Who knoweth God his tongue is dumb."
What subtlety from the perfect murshid, the Ārif heard with the ear of sense, I know not that, shell-like, he closed his mouth; and, having become the treasurer of that inestimable pearl, sat in the abyss of the sea of unity; and, notwithstanding his eloquence, became dumb.

Pleasant speech, to thee I uttered : bring pure wine,
For, forth from us went the Zāhid and the wine-seller (Muḥammad)—— came.

From the cloister to the wine-house, Ḥāfiẓ goeth :
Perchance, from the intoxication of austerity and of hypocrisy to sense he is——
come.

236, (118).

1. Come up hath the cloud āzar ; and blown hath the breeze of nau-rūz :
The way of wine, I desire; and the minstrel who singeth hath arrived.

In splendour (of beauty) the lovely (beloved) ones (are); and, ashamed of my empty purse, I am :
O sky ! this shamefulness, how long shall I endure ?

'Tis the drought of liberality : it is not proper to sell my own honour :
For the price of the khirka, wine and the rose it is proper to buy.

From my fortune, he will probably unfold a great work. For, last night,
I prayed ; and the dawn of creation dawned.

5. With a lip and a hundred thousand laughs, the rose came to the garden.
Thou mayst say :—" The perfume of a liberal one in a corner, it perceived."

If, in the world of profligacy, the skirt became rent,——what fear ?
In good name, also, the garment it is necessary to rend.

Those graceful words (of praise) that, of thy ruby lip, I spake,—— who spake ?
And that tyranny that, from the tip of thy tress, I experienced——
who experienced ?

If the Sulṭān's justice asketh not the state of the oppressed ones of love,
For those corner-sitting, it is necessary to sever love of ease.

On Ḥāfiẓ's heart, I know not who cast the arrow, lover-slaying :
This much I know that, from his fresh verse, blood dropped.

---

1. The first day of Firwardīn, when Jamshīd sat on his throne, is called :—
(*a*) Nau-rūz-i-'āmma,
(*b*) „ „ kūchak.
The sixth day of Firwardīn is called :—
Nau-rūz-i-khāṣṣat.

237, (218).

1. If, to limit (of his capacity), the Ṣūfī (the outward worshipper) drink wine (of love) to him, sweet may it—— be!
If not, the thought of this work (of love) of his, forgotten—— be!

That one who can give up a single draft of wine (of sensual pleasure),——
With the Beloved of his desire his hand in his bosom,—— be.

Who is that horseman, happy and joyful? Both worlds,
Bound to the fastening of his coat, and to the standard of his shoulder,——
be.

Said our Pīr:—"On the Creator's pen, passed no error:"
On his (the Pīr's) pure sight, error-covering, afrin—— be!

---

1. Ṣūfi signifies:—
(*a*) in the language of people of shara' ahl-i-taṣavvaf, a mystic, belonging to mysticism or to ṣūfiism; an anchorite.
(*b*) in the language of ahl-i-taṣavvaf, ahl-i-ẓāhir-i-shara', one of outward religion.
(*c*) in common language what the context demands.
The one of outward religion, who entereth upon truth (ḥaḳīḳat), when he hath travelled the stages of the shari'at; and displayed desire for the paths of ḥaḳīḳat,—must display readiness in divine mysteries, and advance the foot.
For, he is, as yet, a child; and not so acquainted with the mysteries that he can grasp them.
If he preserveth not the stages; and, out of his own spirit, maketh further search; and revealeth the mysteries, this thought of love of his, forgotten be!

4. This couplet is of the number of abstruse couplets. "The Creator's pen" signifies:—
A pen, that (by reason of—"*The first thing God created was the pen*") came from non-existence to existence; and wrote whatever of good or of bad, of beautiful or of ugly, that is in the world.
In the Creator's creation-pen, was no error. Nay whatever was decreed was by the Creator's skill and design; by His decree is whatever is of good or of bad in the world.
On the murshid's pure sight, be afrin! For he is the repeller of error.
See Odes 69 and 179, couplet 6.
Whatever appeareth to be error is from our own short-sightedness.
The second line may be:—
On His (God's) pure sight, sin-forgiving, afrin!——may be.
If a slave considering a deed to be good commit it, his reward (according to his knowledge of the shara', original and derivative) is good.
Thus a person censureth a fornicator, so that his censure may be an example to him and to others.
He is worthy of reward, although, that fornicator was, in his own mind, good.

5. The King of the Turkāns heard the speech of the adversaries:
Of the oppression of Siyāwash, his a great shame—— be!

Of the number of mirror-holders of his (the beloved's) line (of down) and mole, my eye became:
Of the number of the kiss-snatchers of his (the beloved's) bosom and back, my lip—— be

Although, through pride, he uttered no word to me, the poor darvīsh;
A ransom for His sweet, silent, pistachio nut (mouth), my life—— be!

If, considering a deed to be bad, he commit it, although in truth the deed was good, he is, before God, worthy of punishment.

Thus, a man lieth with his own chaste wife, thinking her to be a strange woman.

Although, the shará punisheth him not, yet, by the decree:—
"All according to intention" he is worthy of punishment.

The perfect Pīr beholdeth naught save God; in his eye, no other lodgeth; in the vision of his eye, other hath no existence; and in his eye, naught save God hath evidence.

For a fault, such a Pīr excuseth a disciple.

A stream that springeth from a fountain is pure and clean. Thence, it passeth; and, at every village, taketh purity and impurity, cleanness and uncleanness.

Thus, the slave, free agent, is rewarded, or punished, as he doeth.

Every man hath two entrances:—
(*a*) the heart and the soul.
(*b*) lust and desire.

Whatever cometh by way of the heart and the soul is good, be it apparently good or apparently evil.

Whatever cometh by way of lust and desire is evil.

When desire is according to the shará, and the mufti of the heart giveth approval—it is wholly good.

Thus lying with lawful women is doubtless good; but when through lust, desire is for a strange woman,—it is wholly evil.

Sanat-ul-lāh was a friend of Ḥāfiẓ and had for years pursued the art of writing.

Though he wrote, he wrote not well.

By chance, at an assembly, Ḥāfiẓ saw, and said:—
"O Sanat-ul-lāh! it is said that thou hast acquired excellence in writing. Show to what degree (of excellence) thou hast reached; for, into thy heart, many a good thought hath fallen."

Sanat-ul-lāh placed the written paper before him.

Although the writing was not good, yet when Sanat-ul-lāh glanced at him; and his own love for him fell into his mind, Ḥāfiẓ praised him.

In exemplification of this incident, Ḥāfiẓ wrote this couplet.

5. "The King of the Turkāns" signifies:—
(*a*) Afrāsiyāb, King of Tūrān.
(*b*) The beloved.

Siyāwash was:—
The son of Kaykāus, the father of Kay Khusrau; and son-in-law to Afrasiyāb by whom he was slain.
See History of Persia by Malcolm, or by Clements Markham.

The intoxicated narcissus, (the beloved's eye), favour-doer, man-preserver;
If it (the narcissus) drink lover's blood in a goblet, to it sweet may it—— be!

Ḥâfiẓ! in thy service, the world became famous:
In its ear, the ring of service of thy tress,—— be!

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9. That is:—
The world be slave of thine; and order-bearer of thy tress, O Ḥâfiẓ!

238, (142).

1. O Lord! in the street of the wine-house (the corner of Ḥāfiẓ's heart), in the morning (the end of youth, the beginning of old age), what tumult (of ẕikr), that was:
For, the clamour of the lovely one, and of the Sāḳī (the form of God that, at the beginning of ẕikr is the spectacle-place of zākirs); and of the candle, and of the fire-grate (the fervour of divine lights, and the descending of endless bounties)—— was.

Love's tale, that is independent of letter or of sound,
With the reverberating drum, and the shrieking reed, and the resounding shout (of the ẕikr of the zākirs in exceeding desire and delight)—— was.

That disputation (of ḥaḳīḳat), that, in that circle of phrenzy, passed
Beyond (the disputations of the illusory of) the college, and the proposition, and the answer, and the question—— was.

From the glance (the glories of manifestations) of the Sāḳī (the adored God) my heart was in thanks. But,
From want of concordance of fortune, a little complaint mine—— was.

5. Of that eye, bold, sorcery-displaying, I estimated
Many a sorcerer, like the (great) Sāmirī, in lamentation of its (sorcery)——
was.
To Him, I said:—"On my lip, place a kiss."
With laughter, He spake:—"On my part this thus—— was."

---

2. غلغل (tumult) signifies:—
The clamouring of distraught bulbuls and of all birds, which, from exceeding intoxication, they make, while it is not manifest what it is they say.
Abdu-l-Kādir Ghilānī, founder of the order of Kādirīs, was the first to allow (1170 A.D.) the use of music (tambourines only) to mark the measure of the steps (of the darvish-dance); and to sustain the vivacity of their movements.
This practice was adopted by the—
Rafā,'īs.
Maulavīs.
Bidāvīs.
Sa'dīs.
Ashrafīs.
The Maulavīs have added the "shrieking reed" (nai), open at each end. On it, many of the darvishes exquisitely play airs of a soft, tender, and pathetic, expression.
The convent of the general of the Maulavīs has a band composed of six different instruments.

3. Ẕikr. See Ode 172.

5. Samirī was a sorcerer.
See the Ḳurān ii. 50; xx. 96.

From thy star, the auspicious view is in my path. For,
Between the moon and my beloved face, opposition—— was.

The beloved's mouth, that Ḥāfiẓ regarded pain's remedy:
Alas! how little of spirit, the time of manliness—— was.

---

7. When between the moon and an auspicious star, opposition occurreth, the view of the star is auspicious.

239, (271).

1. In the morning-time, me the opportunity of drinking one or two cups (of manifestations of glories)—— had befallen:
And into my palate from the lip of the Sāḳī (whose quality is discourse), wine delight-giving—— had fallen.

With the lovely one of lusty youth's time, again, through intoxication,
I desired restitution of conjugal rights. But divorce (from youth's time)——
had fallen.

I established the idea saying:—"Apart from that intoxicated eye, I will take the corner (of retirement):"
From the curve of his eye-brow arch (like a terrible bow), my power of patience—— had fallen.

O interpreter of dreams! give glad tidings. For, last night, to me, the sun,
In the sweetness of the morning sleep, (as an) ally—— had fallen.

5. In the stages of ṭarīḳat, wherever we travelled,
In glance-playing, ease, separation—— had befallen.

If, through liberality, the king had not been Yahī Naṣratu-d-Dīn,
From order and peace, the work of the country and of religion—— had fallen.

O Sāḳī! momently, give the cup. For, in the travelling of the Path,
Who lover-like was not, into hyprocrisy—— had fallen.

That moment when Ḥāfiẓ wrote this agitated verse,
Into the snare of longing desire, the bird of his thought—— had fallen.

---

2. ṭalaḳ (divorce) signifies:—
the releasing of the wife from the marriage-bond.
raj'at (restitution of conjugal rights) signifies:—
the returning, and the bringing back, of the divorced wife into her wife-hood.
The divorce of the time of youth from the time of old age is evident.
The return of youth is impossible.

4. This couplet describeth the conduct of a man, who pretendeth ignorance of what he knoweth.

5. In love-playing, I saw no ease.

240, (119).

1. If, by my door, that holy bird (the true Beloved)—— come back:
To me, elderly of head, my passed life may—— come back.

With these (my) tears like rain, I hope that
The lightning of fortune, that departed from my sight, may—— come back.

That one (the true Beloved), the dust of the sole of Whose foot was the crown of my head,——
I will exercise sovereignty, if to me He—— come back.

If, precious, I make not the scattering of the (true) Beloved's foot,
For what other work, may the jewel of my soul—— come back?

5. In pursuit of Him (the Beloved) I will go; and to dear friends,
If forth (from these troubles) my person come not, news of me may——
come back.

Its preventer is the twang of the harp (the talk of Ārifs), and the sweetness of sleep of morning (the carelessness of the careless):
If not, if He hear my morning sigh, He may—— come back.

From the roof of happiness, I beat the drum of a fresh fortune,
If I see that to me, the moon of new journey (the young moon) may——
come back.

Desirous of the King's face like the moon, I am. Ḥāfiẓ!
A blessing, so that in safety, by my door, He may—— come back.

---

5. Men will say:—
In love for such a one, such a one surrendered his life.

6. The obstacles to the uplifting of the curtain between the seeker (the lover of God) and the Sought (God), and the preventer of the morning sigh from reading God, are:—
(*a*) the sound of the harp, the talk of Ārifs,
(*b*) and the sweetness of sleep of morning, the carelessness of the careless.
Men are of two classes—common and special.
The obstacle of the common is carelessness; and of the special, the talk of the evening.
See the second line, Ode 239, c. 4.

241, (209).

1. The star (Muḥammad) gleamed; and the moon of the assembly (of the world) became:
Of our affrighted heart, the consoler and comforter—— became.

My idol (Muḥammad), who to school went not; and writing wrote not:
With a glance, the precept-teacher of a hundred schools —— became.

Now, became prosperous the joy of the palace of love:
When, its geometrician, the arch of my beloved's eye-brow —— became.

---

1. "The star" signifies:—
Muḥammad; because in the beginning he was an orphan, contemptible and friendless. Yet the splendour of greatness shone from his forehead.

"The moon of the assembly" signifies:—
Muḥammad; because, at last, he was the world's refuge.

The second line may be:—
Our heart became affrighted at every religion; and rested in no religion. For the truth of no religion was left to us.

This moon of the assembly became our consoler and path-shower.

Judged by the standard of human honour, the glory of what mortal can compare with the glory of Muḥammad?

2. Muḥammad is called——"the illiterate Prophet." The Ḳurān, vii.
Muḥammad had no other education than what was customary in his tribe, who esteemed no language in comparison with their own (Arabic), their skill in which they gained by use, not by books.

Muḥammad insisted that the beautiful writings, which he produced as revelations from God, could not possibly be a forgery of his own; because it was inconceivable that one, who could neither write nor read, should be able to compose a book of such excellent doctrine and of so elegant a style. See the Ḳurān, xxix. 47.

The Arabs valued themselves upon:—
(i) their eloquence and perfect skill in their own language;
(ii) their expertness in arms and in horsemanship;
(iii) their hospitality.

The orations were metrical (pearls strung) and prosaic (pearls loose).

To keep up emulation among their poets, the tribes met once a year at Ukāz, where, for a whole month, they employed themselves in reciting their poetical compositions and contending for the prize. The best poems were laid up in their king's treasuries.

The seven celebrated poems al Muʻallaḳāt, or al Muẓahhabāt, written on Egyptian silk in letters of gold, were placed in the Ka'ba.

Muḥammad suppressed the assembly at Ukāz.

(O Beloved!) to lovers, thy glance poured such a draught of wine,
That senseless fell (their) science; void of understanding, (their) reason—— became.

5. (Ḥāfiẓ!) make pure thy lip of the excess of wine——for God's sake:
For, with thousands of sins, a mutterer to itself, my heart—— became.

Now, in the chief seat of the inn, the Beloved placeth us:
Behold the city-beggar who, the chief of the assembly—— became!

By His (the true Beloved's) perfume, the sick heart of lovers (of God), like the (swift) breeze,
For the cheek of the wild rose, and for the (dark) eye of the narcissus, a ransom—— became.

Fancy established the water of Khizr, and the cup of Kay Khusrau:
With one sweet draught, the Sulṭan Abul-Farwāris, it (the fancy)—— became.

Like the precious gold of existence, is my verse. Yes:
The alchemy of this copper, the acceptance of the wealthy—— . became.

Friends; from the path of the wine-house, turn the rein:
For, by this path went Ḥāfiẓ; and poor—— became.

In 688·5 A.D., Abū-l-aswad-ud-Dw'alī, at the instance of Ziyād ibn Abihi, in the reign of Mu'āwiyat, devised coloured dots to distinguish the vowels.

In 694·2—713·6 the secretaries of Al Ḥajjāj, Governor of Al 'Irāḳ, devised the points whereby the fifteen alphabet characters suffice for twenty-eight letters; and whereby written Arabic can with certainty be read.

In 718·5—791·2 Al Khalīl ibn Aḥmad devised the marks that are now used in written Arabic.

In 786, Arabic prosody was digested into rules, see M. Stanislas Guyard's *Théorie Nouvelle de la metrique Arabe.*

The year of the Hijra is 622 A.D.

5. This may be addressed to the beloved.

7. This is a description of exceeding longing.
As the breeze becometh a ransom for the rose and the narcissus, so, by reason of the true Beloved's perfume that reached the rose and the narcissus, a ransom for them, the sick heart of lovers (of God)——became.

8. Khizr. See Ode 89.
Kay Khusrau. See canto 42 of the translation (out of the Persian) of the Sikandar Nāma Niẓāmī by Wilberforce Clarke.

242, (126).

1. Who is that one, who, by way of manliness, fidelity with me will—— make;
(Who) in respect of an ill-doer like me, once a good deed will—— make?

First, to the sound of the harp and of the reed, me, His (the true Beloved's) message, he will bring:
Then, with a measure of wine, fidelity with me, he will—— make.

The Heart-ravisher, for whom my soul withered; by whom, the desire of my heart opened not:
Of Him, one cannot be hopeless. Perchance, loving kindness, He may—— make.

I said:—"So long as I have been (Thy lover), I have not loosed a knot from that (Thy) tress:"
He said:—"I have ordered it (the tress). With thee, readiness (in having its knots unloosed) it shall—— make."

5. (O Murshid!) the wool-wearer, sullen of disposition (the hypocrite, captive to lust, in whom love hath no part) hath not perceived love's perfume:
Of its (love's) intoxication, utter a hint, that, abandonment of sensibleness (and the choosing of the intoxication of love) he may—— make.

A beggar, void of mark, like me! A Friend (God) like that was difficult to (obtain):
Hidden pleasure with the common bāzār-haunter, where doth the (great) Sulṭān —— make?

'Tis easy if, from that tress, full of twist and turn, I experience tyranny:
Of its bond and chain, what grief (is) that one's, who, coming and going, may —— make?

---

1. "The fidelity" is:—
to do all that mentioned in couplet 2.

7. Ayyār signifies:—
a man who cometh and goeth.

'Iyyār signifies:—
a horse moving in gallop in every direction.

Countless, became grief's army. From fortune, I seek aid.
Until, perchance, consolation Fakhru-d-Dīn Ábdu-ṣ-Ṣamad may—— make.

Ḥāfiẓ! with this (the Beloved's) eye full of sorcery, attempt Him not:
For that tress of night hue of His many a deceit shall—— make.

243.

1. If the heart draw me to musky wine, it befitteth:
For, from austerity and hypocrisy, the perfume of goodness cometh not.

If all the people of the world forbid me love,
(Yet), that which the Lord commandeth, I shall do.

Sever not hope of the bounty of blessing: For the nature of the Merciful (God)
Pardoneth sin; and lovers, forgiveth.

The dweller of the circle of ẕikr, is the heart in the hope
That, the circle (knot) of the Beloved's tress-tip, it may loose.

5. For thee, whom God hath given beauty and the chamber of fortune,
Is what need that, thee, the attirer should attire?

Pleasant is the sward; heart-alluring is the air; pure is the wine:
Now, save the joyous heart, naught is wanting.

Beautiful is the bride of the world. But keep sense:
For, into no one's bond, cometh this young maiden.

Void of the cypress and of the tulip, this sward (the world) will not remain:
One continually goeth; another continually cometh.

Ask not the heart of our beggarly disposition; and behold:
For whatever is,—in the mirror of the face appeareth.

10. To her, coaxingly, I said:—"O moon of face! what will it be if,
"With a piece of sugar (a kiss) from thee, a heart shattered one resteth?"

Laughingly, she spake sarying:—"Ḥāfiẓ! for God's sake, think not
"That, my moon-face, thy kiss shall stain."

---

3. Otherwise—
Greedily, desire not the bounty of blessing.
ṭama' ma bar signifies:—Greedily desire not.
" " bur " Sever not hope.

4. Ẕikr. See Ode 172.

7. عفيفة (chaste one) signifies:—
(*a*) a young virgin, retired, veiled.
(*b*) a lady true to the marriage-bed; and veiled abroad.

244, (121).

1. Every one, who on account of shame, away from the head of Thy street,——
goeth,
His work proceedeth not; and, at last, to shame, he—— goeth.

By the light of guidance (of Muḥammad, or of the murshid), the holy traveller seeketh the Path to the (true) Beloved:
For to place arriveth not he, who, in error,—— goeth.

At life's end, from wine and the (true) Beloved, take a pledge (of pleasure)
Alas, the time that wholly in idleness—— goeth!

O guide (the true Beloved, or the murshid) of the heart-lost! for God's sake, a little help:
For if the stranger findeth not (the path), by the guide, he —— goeth.

5. The order of sobriety (piety) and of inebriety (impiety) all is at an end:
None knoweth to what state at last, he—— goeth.

The Kārvān, whose guide is God's grace
In life's enjoyment sitteth; and to greatness—— goeth.

Ḥāfiẓ! from the fountain of philosophy, bring to hand a cup (of wisdom)
It may be that, from the heart's tablet, the picture of ignorance——
goeth.

---

4. غريب (stranger) signifies:—
(*a*) one who hath gone far from his native land; and hath given to the wind his joy.
In this world, man is a stranger left far from his native land, steed driven to this haltin g-place.
(*b*) Ḥāfiẓ, or any holy traveller.

The first line may be:—
O guide! for God's sake, a little help to the heart-lost.

5. Thou callest that one pious, and this one impious. This is all at an end, for none * * *

245, (219).

1. At morning time, a perfume from the (true) Beloved's tress, the breeze (the fragrant murshid whereby the traveller's heart blossometh)—— brought:
Into action, our heart distraught for Thee—— brought.

(When my heart heeded not the murshid, and turned to sensuality), from the garden of the chest, I up-plucked that pine-branch (the heart intent on evil):
From grief for which, every rose that blossomed, (only) the labour-load (of the thorn)—— brought.

From fear of the plunder of His eye, I released my bloody (sinful) heart;
But (at the time of turning back), it (my heart, weeping blood) spilled blood on the path. In this way, it (the heart), it (His eye)—— brought.

From the roof of his palace, I beheld the moon's splendour (the Beloved's face),
From shame of which, its face to the wall, the (resplendent) sun—— brought.

5. In season and out of season, forth to the voice of the minstrel and of the Sāḳī I went:
For, with difficulty, on account of the heavy road, news, the messenger—— brought.
The way of graciousness and of kindness, altogether is the gift of the (true) Beloved:
Whether the (Muslim) rosary He ordered; or, the Christian cord, He——brought.

May God pardon the frown of his eye-brow, although powerless it made me;
(Perchance) in grace, to me sick, a message (from the true Beloved), it—— brought.
O happy that time and that hour (the state of attraction of the Heart-Possessor) when that knotted tress of His
Brought out (captivated) my heart; a great deed, confession whereto, the bold enemy (lust, whose approach is by deceit)—— brought.

---

1. Strictly, throughout this Ode, "used to bring" should be substituted for "brought."
2. شاخ صنوبر (pine-branch) signifies:—
(*a*) The illusory beloved.
(*b*) Whatever is in man's heart, and therefore beloved.
From my chest, I pluck out that pine-branch (the person, or the thing, beloved) through grief for $\frac{\text{whom}}{\text{which}}$ is naught save toil.
4. "The sun brought its face to the wall" signifies:—
The falling of its rays on the wall at the time of its ascending the heavens.

From envy (of the perfume) of the thread of the (true) Beloved's hair, to the wind of the air, gave.
The breeze every musky pod that, from Tātarī, He (the true Beloved)——
brought.

10. Last night, I wondered at **Ḥāfiẓ's** cup and goblet:
But, I argued not. For them, like a Ṣūfī, (in exceeding delight and desire), he ——
brought.

246, (262).

1. Every one, who, his heart collected and the beloved acceptable —— hath,
Happiness became his fellow-companion; and fortune, his fellow-sitter, he —— hath.

Much more lofty than reason is the court of the fold of love:
That threshold, that one kisseth who, his life in his sleeve,—— hath.

(O beloved!) thy small sweet mouth is perchance Sulaimān's seal;
For, the world beneath the seal-stone, the picture of the seal of its ruby (lip) —— hath.

The ruby lip and the mūsky hair, when His is that (the lip) and His is this (the hair),
Of my Heart-ravisher, I boast; because this and that, His beauty—— hath.

5. When thou art on the surface of the land (yet living) regard powerfulness plunder (take profit of it; be not careless):
For, beneath the surface of the land (in the grave), many a non-powerful one Time—— hath.

O opulent one! with contempt, regard not the weak and the poor:
For, the chief seat of honour, the (poor) Faḳīr, the road-sitter—— hath.

The turner (aside) of calamity from the soul and the body, is the prayer of the poor;
Who experienceth good, who, from that harvest, shame of the (poor) corn-gleaner—— hath?

---

3. Sulaimān. See the Ḳurān:—
succeeds David xxvii. 6.
his power over the wind xxi. 81; xxxviii. 35.
gives judgment xxi. 79.
receives Queen Balkīs xxvii. 23.
is tricked by devils ii. 101.
orders horses to be killed; is deprived of his seal-ring xxxviii. 30, 33.
dies xxxiv. 13.

7. ننگ داشتن (to have shame) signifies:—
To keep back from gaining profit.
O beloved! thou who keepest back the corn-gleaners (the poor) from the harvest of thy beauty; and, therefrom, allowest them not to pluck profit, what profit hast thou?
From them, withhold not the harvest of thy beauty. For their prayers are the turners aside of calamity from the soul and the heart.

O breeze! utter a secret of my love to the sovereign of the lovely ones,
Who, as the meanest slave, a hundred (mighty) Jamshīds and Kay-Khusraus
—— hath.

If he (the beloved) say:—"A poor lover like **Ḥāfiẓ** I desire not:"
Speak ye to him, saying: "Imperial sway, the beggar, road-sitter—— hath."

---

8. Lovely ones. See Ode 209, c. 5.
9. See c. 6.

247, (175).

1. 'Tis a long time; and the Heart-possessor (God) a message—— sent not;
A letter, wrote not; and a salutation,—— sent not.

A hundred letters, I sent; and that sovereign of horsemen
A messenger hastened not; and a message—— sent not.

To me, like a wild beast, reason affrighted,
One, deer of gait, partridge of strut (messenger), He (the heart-possessor)——
sent not.

He (the true Beloved) knew that (through separation from Him) the bird of my heart would go from my hand (would die),
Yet, of that chain-like hair, a snare, He—— sent not.

5. Complaint! that Sāḳī (the true Beloved) sweet of lip, intoxicated,
Knew that I was wine-sick; and a cup of wine,—— sent not.

As long as I boasted of excellences and of the stages (of divine knowledge),
To me, any news of any stage (of divine knowledge), He—— sent not.

---

1. سلام salutation, couplet 1 پیک messenger, couplet 2.
کلام letter, „ 1 غلام slave „ 2.
آهو روشی couplet 3 one of deer-gait } hidden inspirations.
کبک خرام „ 3 one of partridge-gait }

signify events, whose descending on the hearts of Ārifs is undoubted; and is of the essence of God.

These events draw them at every stage, to ascent; and, again, for trial-sake, to descent.

In the state of ḳabẓ (contracting) Ḥāfiẓ wrote this Ode.

To himself, he saith:—

A long while ḳabẓ overpowered me; no event of manifestations occurred. A hundred times, I displayed patience, submission, grief, broken-heartedness, and good doing; but that king of horsemen sent me no messenger.

3. The second line may be:—

The one of partridge-strut (the messenger), the one of deer-gait (the true Beloved)——
sent not.
Me, He remembered not; and me, union gave not.

Ḥāfiẓ! be with respect. For appeal is none:
If a message to a humble slave, the King—— sent not.

---

7. Wā khwāst signifies:—

Muḥāsiba	. an account.
muṭāliba	. a demand.
bāz khwāst	. an investigation.
dar khwāst	. an appeal.

248, (127).

1. O thou whose pistachio (mouth), laugheth at the tale of candy!
(Of thy laughter), I am desirous. For God's sake, one sweet smile—smile.

Where my (resplendent) beloved, with sweet smile, breatheth,
O pistachio! who art thou? For God's sake, to thyself, laugh not (for there, no splendour is thine).

(Equality) with thy stature, (even) the (lofty) Ṭubā tree (of paradise) cannot boast:
By this tale, I pass. For long, becometh the matter.

If sullenness thou display; or if reproach, thou make,
The allied friend of the man, self-approving, we are not.

5. Of the perturbation of my state, acquainted how becometh
That one, whose heart captive to this noose became not?

Thou wishest not that a river of blood should gush from thy eye?
On the constancy of society of rosy ones, bind not thy heart.

Brisk is the market of desire. Where is that candle-face (the beloved)?
So that, on the ruddy fire of his face, soul and heart, I may make rue (may scatter).

Ḥāfiẓ! the glance (with eye-brow and with eye) of the saucy ones, thou abandonest not:
Knowest thou where thy place is—Khwarazm, or Khujand?

---

3. See Ode 88.

8. Khujand is a village in Turkistān.
Khwarazm and Khujand are renowned for their lovely ones, saucy of eye, tyranny (of love) practising.

249, (190).

1. From desire (of the beloved), I restrain not my hand until my desire——
cometh forth:
Either to the beloved, my body reacheth; or, from the body, my soul——
cometh forth.

Every moment, one cannot, like the unfaithful ones, take another beloved:
Together, are we and the dust of His street, until from the body, the soul——
cometh forth.

The soul is on the lip (ready to depart), and vexation in the heart. For, from this mouth,
Not a single desire taken, from the body, the soul—— cometh forth.

From regret for His mouth, to straits cometh my soul:
From that mouth, the self-desire of those short of hand, how——
cometh forth?

5. (O beloved!) after my death, open my tomb; and behold
From the fire of my heart, smoke from the shroud—— cometh forth.

Arise! since,—on account of thy stature and standing, of the sward,
Into the bosom, the cypress cometh; and the pomegranate——
cometh forth.

In the hope that, into the garden, a beautiful rose like thy face may come,
The breeze cometh; and momently, around the sward—— cometh forth.

Show thy (lovely) face,—a whole people go lamenting and wailing (in love for thee):
Open thy lip (to speak),—from man and woman, cry—— cometh forth.

Fifty barbed hooks, hath every coil of thy tress:
In that coil, this shattered heart, how—— cometh forth?

10. To myself, I spake saying:—"From him (the beloved), up-pluck thy heart:"
My heart said:—
"This is the work of that one, who with himself (victorious)——cometh forth."

---

1. "Reacheth." See Ode 262, c. 5.

In the crowd of love-players, they make mention for his good:
Wherever, in the assembly, Ḥāfiẓ's name—— cometh forth.

---

11. The first line may be:—
(*a*) In the crowd of love-players, they speak saying:—"His mention be for good!"
Thus, do they speak of a friend.
(*b*) In the crowd of love-players, they utter "the mention for his good."
One may say:—
ẕikrash ba k̲hair bād!
ẕikr-i-k̲hair-i-o.

250, (259).

1. If, to the moon and the Pleiades, comparison of thy face they—— have made,
By conjecture, a form unseen, comparison they—— have made.

Out of the tale of our love, tumult exciting, (only) a little is
Those (love) tales that, of Farhād and of Shīrīn, they—— have made.

O **Sāḳī**! give wine. For, by the decree of eternity without beginning, deliberation is none (all is decreed):
Not worthy of deliberation is what decreed, they—— have made.

(In tyranny of love), no long eye-lash or glance of sorcery made
What that dark mole and musky (fragrant black) tress (of the beloved)——
have made.

5. At the earthen pot of the profligates, look not with contempt:
For, the service of the cup, world-viewing, these companions—— have made.

Of wisdom, how knoweth the stranger! Into thy bosom, draw
The daughter of the vine, whose dowry, the cash of reason, they ——
have made.

(By wretchedness, humbleness, weakness), portionless of the cup of wine of liberality are the dusty ones (the lovers):
This (practice of) tyranny, behold that with (wretched) lovers, they——
have made.

Fit for preying and capturing, is not the long wing-feather of the (impudent) crow and of the (filthy) kite:
This favour, the associate of the noblest species of the falcon and of the royal white falcon, they—— have made.

---

1. To thy face, the moon and the Pleiades have no similitude. Their comparison is error.
2. Farhād. See Ode 72.
3. Then, in wine-drinking, what crime?
7. ساغر signifies:—
a cup of wine; wine.
8. The two kinds of falcon signify:—
Beloved ones; or perfect disciples.
The crow and the kite signify:—
Those who are not beloved ones; hypocritical Zāhids.

The dust of the street of Heart-ravishers hath the perfume, soul-giving,
Hence, the perfume-place of musky (fragrant) reason, lovers—— have made.

10. (O beloved!) one (piece of) sugar (a kiss) was our reward; and no indulgence, gave thy lip:
Justice for it (thy lip), give thou thyself. This, (is it that) those sweet lips (of thine)—— have made.

From the ruddy fire of their tinted cheek, momently, the lovely ones,
Breaches in the heart and in the faith of Zāhids,—— have made.

The poetry of Ḥāfiẓ, that wholly, is the description of your beauty,
Wherever they have heard, with sincerity, its laudation, they—— have made.

---

11. "Lovely ones." See Ode 209, c. 5.

251.

1. O sweet idol! by art, thy beautiful form,—— they have established.
Thou mayst say:—"With the sweet soul, the picture of thy lip——
they have established."

Thy fresh hair and cheek, I found pleasing and heart-alluring:
Around the wild rose, a canopy of ambergris-dust,—— they have established.

For (welcoming) the arrival of the troop of thoughts of thee, men,
In the dominion of the eye, the decoration of coloured tears,——
have established.

The work of thy tress is musk-scattering. But now,
For good counsel sake, on the musk-pod of Chīn a suspicion (of musk-scattering)—— they have established.

5. O Lord! is that the face; and about it, the cap-fastening?
Or about the gleaming moon, the (glorious) constellation of the Pleiades (is it that)—— they have established?

The praise of my love, and of the beauty of the beloved's face had been all
That, before this, on Farhād and Shīrīn,—— they have established.

Ḥāfiẓ! utter the essence of truth, that is love's mystery:
Save this (mystery), the rest (is) a mere fancy by conjecture (that)——
they have established.

---

1. The second line may be:—
Thou mayst say:—"With the soul of (beauteous) Shīrīn, the picture of thy lip they——
have established.

6. Farhād. See Ode 72.

252.

1. The perfume of musk! From Khutan, the morning-breeze—— cometh:
What is this wind, whence thy perfume—— cometh?

From the pocket of the breeze, the perfume of the musk of Khutan whirleth;
Perchance, from the country of Khaṭā a great Kārvān—— cometh.

From Him, I take not off my heart so long as from my body, the soul goeth not:
Listen. For, from my speech, the perfume of fidelity—— cometh.

O heart! before the arrow of grief for Him, prepare not the shield of the chest:
The eye, close up. For, from the lofty air, the arrow (of fate)—— cometh.

5. Love for thy eye-brow, ever asketh me:
A king is he, to whom recollection of the beggar—— cometh.

From my tears, often (it was) that into the clay, thy foot descended:
Of thee, to the man of my eye, awe—— cometh.

Ḥafiẓ! abstain not from wine. For, again to the garden, the rose,
For the sake of pleasure, with a hundred ornaments and decorations,——
cometh.

253, (196).

1. The day of union of friends—— remember:
Those times, remember—— remember!

At this time, fidelity in none remaineth,
The faithful (that are gone) and (the fidelity of) beloved ones,—— remember!

From the bitterness of grief (of separation from the beloved) my palate hath become (bitter) like poison:
The tumult of the drinking (of bumpers) of wine-drinkers—— remember!

Although free of recollection of me, are friends
Them, on my part a thousand times,—— remember!

5. Entangled, I am in this bond of calamity:
The endeavour of those upright ones—— remember!

Although in my eye, are a hundred streams
The Zinda-rūd of gardeners—— remember!

Well, in the thought of grief, I am fixed:
The remedy of those grief-consolers—— remember!

(Mystery-keeper, none), after this, the mystery of Ḥāfiẓ un-uttered remaineth:
Alas! the (passed) mystery-keepers—— remember!

---

1. In Persia this couplet is well known; and is quoted by friends in letters.
3. By listening to the tumult, the bitterness may be assuaged.
6. The student will note:—

آن روزگاران یاد باد couplets 1, 3, 5, 6, 7.
زان وفاداران „ 2, 8.
ایشان را „ 4.

Thus, we can say:—
dostdārān yād bād.
az „ „
„ rā „

The Zinda-rūd is the river Zinda, at Iṣfahān famed for its pleasant gardens and palaces.

254, (242).

1. Wonderful harmony and great melody, my minstrel of love—— hath:
Every picture of the hidden (divine knowledge) that he striketh, path to place
—— hath.

Void of the wailing of lovers, be not the world:
For a note, pleasant of melody and joy-giving, it—— hath.

Although neither gold, nor force, hath our Pīr, dreg-drinking,
Happily, a God sin-forgiving, error-covering, he—— hath.

(O true Beloved!), keep my heart great. For this sugar-worshipping fly (the heart),
Since Thy desirer it became, the pomp of the (auspicious) Humā—— hath.

5. Far from justice it is not, if of his state inquireth
That King (the true Beloved), who, in his neighbourhood, a beggar (me)——
hath.

To the physicians, I showed my bloody tears. They said:—
'Tis love's pain; and the remedy (for it), "the burning of the liver——
hath."

The tyranny of the glance, learn not. For, in love's order,
Every work, a reward; and every deed, a requital—— hath.

That idol of the young Christian, the wine-seller, well said:—
"Enjoy the joy of that person's face, that purity,—— hath."

O King! Ḥāfiẓ, a sitter of thy court, reciteth the fātiḥa;
And, from thy tongue, the desire of a prayer—— hath.

---

1. The second line may be:—
Every musical note that he striketh, path to place (musical mode)——hath.

4. The fly (the heart) is called sugar-worshipper, because it desireth the sweet lip of the Beloved. Humā. See Odes 4, 50.

6. That is, love's malady is irremediable.

7. It is unnecessary to learn the tyranny of the glance; for the result of tyranny is evil.

9. Fātiha is chapter 1 of the Ḳurān.

255, (256).

1. In this city is no idol that, our heart,—— taketh:
If fortune be my friend, hence my chattels, it (fortune)—— taketh.

Where is a companion, disdainful and intoxicated, before whose generosity,
The mention of his desire, the heart-consumed lover—— taketh?

O gardener (outward worshipper)! careless of the autumn (the resurrection-day), I behold thee:
Alas! that day when thy beautiful rose (of desire) the wind of death——
taketh.

Time's highwayman (Shaiṭān) hath not slept. Of him, be not secure,
If thee, he hath not taken to-day. For, to-morrow, thee he—— taketh.

5. The ass (the Israelite), the shout-like bellow of the ox (of Sāmirī) deceiveth.
Reflection from the effulgent sun, (the obscure star) Suhā when—— taketh?

In fancy, I play all this idol (verse) in this desire,——
Possibly, the mention of the spectacle (of verse) a master of vision——
taketh.

The science and the eloquence that, in forty years, my heart acquired;
I fear that, as plunder, that intoxicated narcissus (the sorcery of the beloved's eye)—— taketh.

With miracle, sorcery maketh not equality. Safe be:
Who is Sāmirī that, from the white hand (of Mūsā) superiority he—— taketh.

Although Love's path is the ambush-place of bowmen,
Knowing, whoever goeth,—profit from enemies—— taketh.

---

5. Literally—
To the ass, the shout-like bellow of the ox giveth deception.
Sāmirī. See Ode 123, c. 8.

6. Nām-i-tamāsha burdan (to take mention of the spectacle) signifies:—
to desire the spectacle.
See couplet 2.

8. pahlu zadan (to associate together; to boast equality) signifies:—
to make equality.

10. The obstacle of the heart-straitened one's path is the crystal-glass of wine:
From thy hand, put it not, lest from thy place, thee grief's torrent—— take.

Ḥāfiẓ! if the beloved's intoxicated eye seek thy life,
Clear out the house (of the heart) of life; and let it go, so that it (thy life) it (the beloved's eye) may—— take.

---

11. Make void the house of thy heart or thy existence of aught exterior to God.

256, (152).

On account of the new moon (of the 'Id), on the eye-brow of the 'Id, the world drew indigo (applied kuḥl)
On (in) the (curved) eye-brow of the beloved, the new (crescent) moon it is proper to see.

Like the (round) back of the new moon, my stature became broken;
Like indigo, my beloved again drew the bow of the eye-brow.

(O Beloved!) cover not thy face; and of the people's gaze, be not distressed:
For, on thy face, thy (soft) hair chaunted and breathed "va in yakād."

Perchance, at morn, in the sward, the breeze swept over thy body,
Since, with thy perfume, the garment on its body the rose rent like the morning (rent from night).

5. The harp was not, nor the stringed instrument, nor the rose, nor wine:
For, stained with grape-wine and date-wine, was the rose of my existence.

Come; so that, to thee, I may utter the grief and the distress of my heart:
For, without thee, power of speaking, or of hearing, I have none. . .

(Even) if life be the price of union with thee, the purchaser I am;
For the good thing (union), at whatever price he saw, the penetrating one purchased.

Spill not the water of my tears: For, without thee, far from thee, (the state of my face is this):—
Like the wind (swiftly), it (the tear) went; and, into the dust of the Path, fell.

When the (resplendent) moon of thy face in the (dark) evening of thy tress, I beheld,
Luminous like the day, became my (dark) evening by thy (resplendent) face.

---

3. This couplet refers to a passage in the Ḳurān—
"Those who are infidels," which they utter against the evil eye.
در خط شدن (to go into line) signifies:—
to be distressed; to be senseless and restless.

8. To spill the honour of one that loveth thee so much is improper.

10. (Ready to depart), my soul reached the lip; and (yet) desire was not accomplished:
To an end, reached my hope; to an end (fulfilment), reached not my desire.

O sphere! expect naught from time's convulsion:
As, on the world's face, the morning (the sky) in this way laughed (so it will laugh).

On account of thy tress, my heart was distraught. I know
That, before thy face, on itself like the flashing lightning, it flashed.

Some words, through desire of thy face, Ḥāfiẓ wrote.
In his verse, read (the pearls); and, like pearls, put (the verse) in thy ear.

257, (202).

1. Last night, to the wine-house (the Ārif, the comprehender of truths), Ḥāfiẓ, sitting in khilwat,—— went:
From the head of his covenant, he departed; and to the head of the cup,—— went.

To him, in dream, the mistress of youth's time had come:
With elderly head, lover and distraught he—— became.

A young Magian, the highwayman of truth and of heart, passed:
In pursuit of that Friend (God), a stranger to all else, he—— became.

The (ruddy) fire of the cheek of the rose consumed the bulbul's harvest (of existence):
The moth's calamity, the laughing face (the burning wick) of the candle,—— became.

5. Evening and morning, our weeping—thanks that it was not lost:—
A peerless jewel, a drop of our raining (weeping)—— became.

Yesterday, the distraught Ṣūfī who broke the cup and the goblet:
Yester-night, by one draught of wine (of love), wise and learned—— became.

---

1. Last night, Ḥāfiẓ, contented with dry austerity, went to the wine-house (the stage of love and of divine knowledge); broke the covenant of the Lords of outward forms; practised love; and became a lover.
Ḥāfiẓ (the perfect Ārif), sitting in khilwat, uttered not a word of divine knowledge.
From the head of his covenant (not to reveal God's mystery) he departed; to the head of the cup (of wine of love) went; and becoming intoxicated with love, revealed love's mysteries.
If Zāhid be read for Ḥāfiẓ we have—
Last night, the Zāhid, outward worshipper, came forth from outward worshipping; entered upon love's path; joined the perfect Ārif; broke the covenant that he had established with his outward companions; came to wine—(the ennobling and the examining of the heart); and, in it, ended his work with fellow-travellers.
Khilwat. See Ode 67.

3. مغبچه (young Magian) signifies:—
Glories without the essence of God, which, at the beginning of the mystic state, appear to the holy traveller.
The glory of glories round about the Zāhid passed. When the Zāhid found Him his friend, he hasted to him, and one with him became.

The narcissus (the perfect beauty) of the Sāḳī uttered a spell of sorcery:
The assembly of sorcery, the circle of our religious readings—— became.

Now the stage of Ḥāfiẓ is the banquet-place of Kings. (For)
To the Heart-possessor (God), his heart went; to the (true) Beloved, his soul
—— went.

---

7. اوراد (readings) signifies:—
   (*a*) Portions of the Ḳurān recited on different lines.
   (*b*) The daily prayers.

   The explanations are—
   (*a*) In whatever place of outward worshippers, we made a circle, we performed a ẕikr.
   (*b*) We rested in the circle of the praisers of God (utterers of ẕikr) and heard their admonitions. In his place we sing the tale of love; and, for hearing truths of divine knowledge, turn into the murshid's assembly.

   Common folk consider the hearing of truth of divine knowledge only a tale.

8. شد signifies:—
   (*a*) "went" in couplets 1 and 8.
   (*b*) "became" in the other couplets.

258, (266).

1. From the tablet of my heart and soul, Thy image, ever—— goeth not:
From my recollection, that proudly moving cypress ever—— goeth not.

O true (Beloved!) from my distraught brain, the image of Thy cheek,
By the sky's violence and time's wrath,—— goeth not.

In eternity without beginning, covenant with Thy tress-tip, my heart established:
Till eternity without end, it draweth not forth its head; and, from the head of the covenant,—— goeth not.

Save the load of grief for Thee, whatever is in my wretched heart,
Goeth from my heart; but from my heart that (grief's load)—— goeth not.

5. In my heart and soul, my love for Thee hath taken a place, such
That (even) if my head (life) goeth,—from my soul, my love for Thee—— goeth not.

If for the pursuit of lovely ones, my heart goeth, 'tis excusable:
It hath (love's) pain. What may it do if, for remedy-sake, it—— goeth not?

Whoever head-bewildered like Ḥāfiẓ, wisheth not to become
Giveth not his heart to lovely ones; and, in pursuit of them,—— goeth not.

---

1. See Hindley's Persian Lyrics, p. 65.
7. "Lovely ones." See Ode 209, c. 5.

259.

1. Love for Thee, the plant—— of perturbation became :
Union with Thee, the perfection (height)—— of perturbation became.

In the sea of union, (is) many a drowned one who, at last,
With a head in the state—— of perturbation became.

Remaineth neither union nor the uniter :
There, where the imagination—— of perturbation came.

From every side, whereto I applied my ear,
The sound of the question—— of perturbation came.

5. Show me one heart, in whose path,
On the face, no mole (dark spot)—— of perturbation came.

With grandeur's perfection, became crushed
That one, to whom the glory—— of perturbation came.

Head to foot, Ḥāfiẓ's existence,
In love, the plant—— of perturbation became.

260, (179).

1. Last night, He (the true Beloved) came; and His cheek, He—— had enkindled.
Let us see, the grief-stricken heart (of the lover), how He—— had consumed.

The custom of lover-slaying; and the way of city-upsetting
Was a garment that, on His form, He—— had stitched.

Rue for His own face, He (the true Beloved) regarded the lover's soul:
And, for this work (of consuming the lover), the (ruddy) fire of His cheek,—— had enkindled.

The (black) infidelity of His (dark) tress attacked the path of faith: and that one of stony heart,
In its (faith's) path, a torch (formed) of His ruddy face,—— had enkindled.

5. To hand, much blood my heart brought; but, my eye (with bloody tears) spilled it:
Allah, Allah! (this blood) who had expended; who—— had collected?

The (true) Beloved, sell not for the world (and in the world's attachments be not foot-bound). For, much, it profited not
That one who, for base gold, Yūsuf,—— had sold.

Although, outwardly, He spake saying:—"I will cruelly slay thee," I saw
That secretly towards me, heart-consumed, His glance—— had been.

He spake, and sweetly spake:—"Ḥāfiẓ! go; and burn the khirḳa:"
O Lord! from whom, this (power of) base-coin recognising (is it that) He—— had learned?

---

4. To the last line, add:—
So that, easily, He might conclude his work.

8. Khirḳa. See Ode 124.

261, (225).

1. By the sword (of inclination) of thine, the slaughter of this shattered one
decreed, it—— was not:
If not, by the glance of sorcery of thine, a fault it—— was not.

O Lord! lustre how hath Thy beauty's mirror,
Wherein, to my sigh the power of impression—— was not.

---

1. At the time of separation from his murshid, Ḥāfiẓ wrote this Ode.

"shattered" signifies:—
wounded. For, to the limit of his nature, man is wounded with love's arrow; but, through exceeding carelessness, knoweth it not.

شمشیر (sword) signifies:—
inclination.

تقدیر (decree) signifies:—
measuring. Possibly, God most high, on the day of eternity without beginning, measured out to each one—deeds, conduct, riches, lives, lusts, and other things; and recorded them in the mother of books (the Ḳurān).

To the murshid, at the time of separation, the holy traveller representeth his state; and, with humbleness, saith:—
"The slaying of this wounded one, and the causing him to attain perfection, through thy inclination (kindness) were not decreed.
If not, there was no want of grace and kindness on thy part.

2. When one breatheth on a mirror, the mirror becometh clouded.
Although, I weep and wail, towards me thou inclinest not; by me, passest not; and on me, pity showest not.

"sigh" signifies:—
The revealing of the defects of the holy traveller, the hearer of these perils.

If the couplet be addressed:—
(*a*) to the perfect murshid.
What essence hath the mirror of thy beautiful nature that our faults affect it not, although it bringeth to existence (showeth) faults; and thy heart, by the exigency of humanity, becometh wounded?
(*b*) to the Hidden Murshid (God).
O Lord God! what essence hath the mirror of Thy beauty (the collection of laudable qualities), that, within it, it bringeth not forth the effects of my offences and sins.
Although our sins become great, by the decree
"His mercy surpasseth His anger" He displayeth to me mercy.
As the mirror becometh changed and clouded by the sigh, so doth the pure essence of God, the Merciful, change through the sins of His worshipper.

(O true Beloved!), when I, distraught, released Thy tress,
For me (distraught), more fit than the chain-fetter, aught—— was not.

In the sward of grace, more graceful than Thy stature, aught grew not
In the world of picture, more pleasant than thy picture aught—— was not.

5. So that, perchance, like the morning-breeze I may reach Thy tress,
Last night, my profit save night-weeping, aught—— was not.

Through astonishment, at the door of the wine-house (the world of love and of divine knowledge) I put out of my head:
When, in the cloister, a Pīr, a recogniser of thee—— was none.

O fire of separation! from thee, that I endured that, candle-like,
Save self-destruction, by thy hand, a plan for me—— was none.

Ḥāfiẓ's grief without thee was a mark of torture:
Of which to any one, need of explanation—— was not.

---

3. دیوانه (distraught) signifies:—
One, over whom love's laws prevail, whom they have drawn forth from the circle of the wise.
If the couplet be addressed:—
(*a*) to the perfect murshid.
When, through association with separation, I became distraught and stranger to wisdom; and let go the attraction of thy grace, naught seemed more fit for me than the fetter-chain.
(*b*) to the Hidden Murshid (God);
I, who, distraught and stranger to wisdom, came to existence from non-existence—for me naught was more fit than the fetter-chain (love and phrenzy).
Praised be God that that hath been attained.

4. عالم تصویر (the world of picture) signifies:—
The upspringing of the world which is the field of the first (this) and the last (the next) world.

5. شب‌گیر (night) signifies:—
(*a*) night.
(*b*) the dawn.
(*c*) to travel at the end of night.
(*d*) to go a road at night between midnight and dawn.
(*e*) a bird that, at the end of night, maketh a sorrowful cry.
The first line means:—
I practised love, and entered the world of love.
When I became free from service, I associated much with murshids of love. O Pīr! I beheld none like thee—although the whole world, I wandered.

262, (193).

1. Desire for thy lip, ever my heart—— hath:
O Lord! from Thy lip, what desire (is it that) it (the heart)—— hath?

The draught of love and the cup of desire, my soul,
In the heart's cup, completely—— hath.

The one distraught for the beloved's tress ever,
In the snare of calamity (of thy tress; or of love's pain), dwelling—— hath.

Until, by boldness, he maketh prey of a heart,
On the rose (the beloved's face), the snare of the violet (the dark tress), he—— hath.

5. At last, it reacheth me ('tis my right) that I may plainly ask,
Saying:—"What name is it that our heart-ravisher—— hath?"

With the beloved, how sitteth that one, who,
Thought of high and of low,—— hath.

Joyous of heart, (is) that one, who society,
With the beloved, ever,—— hath.

Since, a moment, the (holding of the) assembly (of friends) is (with the society of friends) happy,——Ḥāfiẓ
The requisites of pleasure ever—— hath.

---

8. چو (since) signifies:—

miṣal	like.
mānand	"
shart	if.
hangām	when.
'illat	because.
hujjat	"

263, (246).

1. (Together are) I and rectitude and integrity. Suspicion of this,——
beareth none;
For suspicion of that, in respect of a profligate of the tavern,——beareth none.

This old patched garment, I have for the sake of that
That, beneath the khīrḳa, I drink wine. This suspicion,—— beareth none.

Of the science and the practice of the theologian of the time, be not proud:
For, beyond God's decree, his life—— beareth none.

Of the goblet's colour and perfume, be not enamoured. Drink:
For, (away) from thy heart, the grief's rust, save the wine of the Magians,——
beareth naught.

5. O heart! although thy eye is the guard,
Be in sense, that thy (heart's) cash, the guard—— beareth not.

O heart! if reward be necessary to thee, strive with effort,
He who did no work, reward for naught—— beareth not.

Ḥāfiẓ! in the presence of the speech-possessor, present not speech:
For, to the sea and to the (jewel) mine, the treasure of the pearl, and the jewel,
—— beareth none.

---

2. Khīrḳa. See Ode 124.

5. Every evil deed that the eye seeth, of it, it informeth its master (the whole body).
In the Zakhīratu-l-mulūk, they relate that, in man's existence, the eye is the nearest to Shaiṭān's deceit.
For, in their own place, the four other senses are; and so long as to them something arriveth not, in it they cannot be engaged.
Be in sense that this guard (the eye) bear not away thy heart's cash; and make thee captive to the creature (instead of to God).

264, (176).

1. Yesterday, the Pīr, the wine-seller—whose mention be for good!
Said:—"Drink wine; and, from recollection, take the heart's grief."

I said:—"To the wind, wine giveth my name and fame:"
He said:—"Accept the word: be whatever be."

Since, from thy hand, will go profit and loss and capital,
Say:—"For this matter, neither noyous nor joyous be!"

In thy hand is only wind, if thou place thy heart on any (perishing) thing:
In a meeting-place (the world) where to the wind, (even) Sulaimān's throne goeth.

5. Neither is the rose without the thorn; nor also the honey without the poison:
Deliberation is what? The world's way chanced like this.

Ever make the cup full of wine. With the ear of sense:
Hear the tale of Jamshīd and of Kay Ḳubād.

In the desire that my heart may attain that ease,
Within my heart, my soul placeth love's grief for him.

Ḥāfiẓ! if thine be vexation on account of the counsel of the sages,
Let us make short the tale, saying:—"Long life be thine!"

---

1. See Ode 249, c. 1.

6. Jamshīd. See Odes 144, 176, 199.
Kay ḳubād was the founder of the Kayān dynasty.
See History of Persia by Malcolm and by Clements Markham.

7. Couplet 4 leadeth to this couplet's meaning.

265.

1. To whom, the cup of pure, red morning, wine—— they give,
Know that, in the sacred fold of the most sacred, his place—— they give.

Ṣūfī! denier of profligates, be not. For love's mystery,
On the day of eternity without beginning, to the man, tavern-haunting,——
they give.

Sāḳī! wine, rose of hue, musk of perfume, bring:
For, trouble to the profligate, the Lords of reason—— give.

A little enjoyment of life's enjoyment, hath not
That one, to whom to-day, the promise of to-morrow,—— they give.

5. For the abandoning of the garden of paradise, Ḥāfiẓ hasteneth
If, to him, dwelling in the sacred fold of union with Thee,—— they give.

266, (239).

1. From the (perverse) revolution of the sky, to order, my work—— arriveth not:
Through pain, blood became my heart; and to the remedy—— arriveth not.

Notwithstanding that, like the (impure) dog, I became the dust of the street, yet
Goeth the tear of my face; but the Friend—— arriveth not.

Not a tendon of a morsel (of flesh) off from any bone, I gnaw,
Till many a wound to my teeth—— arriveth not.

By the heart of friends, (I swear that) I am sated of my own life. But,
To the helpless, what help,—when the command (of death)—— arriveth not.

5. Through grief, white became Ya'ḳūb's two eyes;
And (yet) from Egypt to Kin'ān, the report thereof—— arriveth not.

Through desire for Thee, heavy became my heart's load of grief:
Alas! to me, desire easily—— arriveth not.

So long as from the soil, spring not a hundred thousand thorns (endless troubles, countless griefs),
In the rose-garden (the luminous heart), a rose (the light of divine knowledge) from a rose-bush—— arriveth not.

From the superiority of time's violence, to people of excellence (justice);
This grief (is) enough that (to self-destruction) their hand towards their life —— arriveth not.

To (lofty) Saturn, people of ignorance in pomp have reached:
To (lofty) Saturn, aught save the sigh of people of excellence—— arriveth not.

---

9. Saturn is in the seventh heaven.

10. Ṣūfī! with the water of the wine (of love) wash the rust (the dross) of thy own heart:
By this washing and washing of the (outward) khirḳa (of hypocrisy), the pardon (of God)—— arriveth not.

Ḥāfiẓ! be patient. For, in the path of being a lover,
Whoever gave not his life (for the Beloved), to the Beloved,—— arriveth not.

---

10. Khīrḳa. See Ode 124.

267.

1. O how happy the time when the Beloved—— cometh back.
When to the desire of the grief-stricken, the grief-consoler—— cometh back!

Before the king of his fancy, the black and the white of the eye, I extended,
In that hope that that imperial horseman might—— come back.

In expectation of His white poplar arrow, the heart of the prey keepeth fleeing,
In the fancy that, for preying, He—— cometh back.

Like dust, dweller at the head of His path I have sat,
In the desire that, by this way, He may—— come back.

5. If, in the curve of his chaugān, my head goeth not,
Of my head what may I say? and to what work (is it that) the head itself,——
cometh back.

That heart, to which the tip of His two tresses gave repose,
Think not that, in that heart, rest—— cometh back.

Like the sea, the wave on the shore, my tear dasheth not,
If, into my embrace His waist—— cometh back.

From December, what tyrannies (they were) that the bulbuls endured:
In the hope that, again, the fresh spring may—— come back.

Ḥāfiẓ! from the painter of destiny (God), hope of that is
That, to my hand, like the cypress, the idol may—— come back.

---

2. "black and white" signifies:—
Game (beasts and birds) coloured black and white. See c. 3.

268.

1. At the head of the market, the life-stakers (lovers of God) proclaimed a proclamation :—
"O dwellers of the street of the (true) Beloved! hear ye! hear ye!

"Some days it is since that to us lost became the daughter of the vine (wine of "love);
"She went so that she might take her own desire. Take care! take care! be "ye ready!

"A garment of ruby, she hath; and a crown of bubbles:
"Reason and knowledge, she taketh. So safe from her, sleep ye not."

Whoever giveth to me the sweetness of that bitter (wine signifying love) its price I give my soul (than which nothing is sweeter):
And if the sweetness be concealed or hidden, to hell it (the soul) goeth.

5. That daughter is night-wanderer, and bitter and sharp, and rose of hue, and intoxicated:
If ye find her, to **Ḥāfiẓ's** house take ye her.

---

1. In the state of kabẓ (contracting), Ḥāfiẓ wrote this Ode.
The proclaimer is Ḥāfiẓ himself.

4. دوزخ (hell) signifies :—
(*a*) wine.
(*b*) the stage of toil and terror, wherein the foot of endurance of vicissitudes cometh not.
Every murshid, who, with eloquence, explaineth truths of divine knowledge is to us sweeter than sweetmeat.

5. When ye find her, to the house of Ḥāfiẓ take her, by the fortune of whose coming, he may bring himself to soul-surrendering, since without her, he hath no livelihood.

269, (139).

1. Last night, to the rose, the violet spake; and a sweet trace —— gave,
Saying:—"In the world, me, torment a certain one's tress—— gave."

The store of mysteries, was my heart; and (so that it might reveal naught), the hand of Fate
Closed its door; and its key to that heart-ravisher (the true Beloved)——
gave.

To Thy court, like one shattered, I came. For, the physician (the Murshid),
Me, a trace to the electuary of Thy grace—— gave.

By me, miserable, He passed; and to the watchers, said:—
Alas! What a soul, my slain lover—— gave.

5. Sound be his body; glad be his heart; happy, his mind!
That, the hand of justice and help to the feeble one, he—— gave.

O counsel utterer (wine-forbidder)! go, devise thy own remedy:
Loss to whom, (is it that) wine and the sweet mistress—— gave.

From the jewel of mysteries, the treasure of Hāfiẓ's heart,
For the joy of thy love, the capital of a world,—— gave.

270, (223).

1. (O Beloved!) not easily is it that, out from my head love for Thee—— goeth.
Not a loan is (my) love for Thee that, elsèwhere, it—— goeth.

In my existence, is love for Thee; and in my heart, love for Thee:
Within (me), with (mother's) milk, it (love) went; and, forth (in death) with my soul—— goeth.

Love's pain is a great pain, the remedy whereof,
Although thou make great effort, worse (the pain, greater; the state, worse) it—— becometh.

In this city, such a one am I that, first, every night,
To the skies, my cry through love—— goeth.

5. If in that way, I scatter my tears in the Zinda river (which thereby becometh flooded),
'Irāḳ's sown field, all, at once, wet (with the flooding)—— becòmeth.

Last night, in the midst of the tress, I beheld the beloved's face,
As a form, that the cloud, moon-encircling,—— becometh.

(To the beloved), I spake saying:—"A beginning, I make with a kiss." She said:—"Nay:
"Tarry till, out of Scorpio (my tress), the moon (my face)—— goeth."

Forth from the brick (of the grave), in longing for foot-kissing (of thee), Ḥāfiẓ bringeth his head,
If trampled by your foot, his dust—— becometh.

Ḥāfiẓ! if, to the memory of his (the beloved's) ruby-(lip), thou drink wine,
Take care! allow not that, to the adversaries, the news—— goeth.

---

5. The Zinda river is the river of Iṣfahān.
7. When the moon is in Scorpio, to do a good deed is forbidden.

271.

1. If a person, for every sin (that he doeth), God (in wrath)—— taketh,
Upon wailing, the earth entereth; and, to weeping, time—— taketh.

Alike, before the Lord, are the (little) grass(-blade) and the (great) mountain:
Sometimes, for a mountain (of sin), He pardoneth; sometimes, for a grass-blade (of sin), He (in wrath)—— taketh.

Sin, thou makest earth's (broad) surface; thou knowest not
That, eclipse from the blackness of thy sin, the moon on the sky—— taketh.

Pure of skirt, thou art? Yea, but, evident becometh,
Thy sins, to-morrow (the resurrection-day) when thee, the justice-demander—— taketh.

5. Through shame of my sin, at night I weep so bitterly,
That, that night, all verdure (through the watering of my weeping) my supplication-place—— taketh.

At the time of farewell, I weep to that extent that the beloved,
In every land, where he goeth, my tear-path—— taketh.

Ḥāfiẓ! When the King designeth any one's destruction.
Who hath boldness and powerfulness that, them before the King, he——taketh.

272.

1. In our head, the desire of passion for Thee—— revolveth:
Behold, in the distraught head what—— revolveth.

Whoever in the curve of the chaugān of Thy tress-tip established his heart,
Doubtless, on head and foot (swiftly), like a ball—— revolveth.

Although that heart-ravisher of ours practiseth injustice and tyranny,
Even so, in pursuit of Thee, to fidelity, the heart—— revolveth.

From the sky's violence, and time's rage, a hundred times,
The shirt of patience on my body—— rendeth.

5. In feebleness and slenderness, my helpless body
Is like a (crescent) new moon that the finger-stock—— becometh.

From separation from the rose-bed of beauty, my bulbul-nature,—
'Tis a long time since, without adornment and decoration, it—— revolveth.

O heart! how often say I to thee, go not in pursuit of lust and of desire:
For this is a wind that, in the essence of fault,—— revolveth.

O cypress stature, tulip-cheek! in desire of Thee
Is many a one that, perturbed and bewildered,—— revolveth.

Like the breeze, dweller at the head of Thy street, the heart of Ḥāfiẓ
Is sorrowful; and, in hope of remedy,—— revolveth.

---

2. "tress-tip" signifies:—
a wink, an amorous glance.

4. قبا گشتن (to become a long coat open in front) signifies:—
to be rent.

273, (251).

1. Every moment of the hand (of tyranny) of separation from Thee, I complain:
Alas, if the wind cause not my bitter wailing to reach Thee!

What may I do, if weeping and wailing and lamenting I make not!
For, from separation from Thee, I am (so shattered), that (shattered) like that be Thy enemy!

Night and day, grief and sorrow I suffer. How should I not suffer?
Since, far from the sight of Thee, I am—— heart joyous, wherefore should I be?

Since far from the eye of me, heart-consumed, Thou wentest,——
O many a bloody fountain that, from my eye, my heart hath opened.

5. From the root of every eye-lash, trickle a hundred drops of blood,—more
When, complaint of the hand (of tyranny) of separation from Thee, my heart bringeth forth.

Day and night, immersed in recollection of Thee became Ḥāfiẓ's heart:
Of this heart-bereft slave, wholly free thou art (and of him thinkest not).

274, (250).

If power be mine, as to union with Thee, than—that
More, from my own fortune, mine what desire—— . is?

On Thy threshold, what wonder the clamour of lovers!
For, wherever is the sugar-place (Thy place), the fly (the lover)—— is.

Necessity for the sword of slaughter of the lover is what?
When for half my life (who am Thy lover), a single glance sufficient—— is.

If, in both worlds, I express a single breath with the (true) Beloved,
From both worlds, that breath, my acquisition—— is.

With this desire since short is the hand of my fortune
Power to (reach to) Thy lofty cypress mine, how—— is?

The path of deliverance is where for that drowning one?
From before and behind whom, the torrent of love's labour—— is?

A thousand times, I became His lover; and, again,
He seeth me; and speaketh saying:—"Who is this person?"

Pleasant is the coloured wine; and the (true) Beloved's society:
In this desire, heart-bereft, ever Ḥâfiẓ—— is.

275, (267).

1. To the desert, me, the desire of the spring-breeze—— took:
Thy perfume, the breeze bringeth; and from me patience—— took.

Wherever a heart was, it from the Path, Thy eye took (and made distraught):
My heart shattered and sick, not alone it—— took.

Came tears like silver; and the water (lustre) of my face, took:
Came that one, who, gold for gold gave; and these goods (tears)—— took.

To the path, my tear brought Thy stony heart:
To the river-bank, the (hard) stone the torrent can—— take.

5. Last night, the pleasure of my joy bound the chain of desire for Thee;
From its place, the foot of the horsemen of my wisdom, grief's army—— took.

Our path, the glance of that Bold one of bow eyebrow assaulted:
Our chattels, the tress of that cypress of straight stature—— took.

Last night, Thy lip, the cup of wine boasted of life-giving:
Wine's lustre, the lip life-giving, soul-refreshing,—— took.

---

3. گرم (hot) signifies:—
(*a*) hot.
(*b*) swiftness, haste.
If the passage be:—
آمد و گرم meaning (*b*) is appropriate.
آمدهٔ گرم meanings (*a*) and (*b*) are appropriate.
زر (gold) signifies:—
gold and silver.
The explanations are:—
(*a*) From much weeping, my cheek (that was yellow gold of colour) became lustreless. Through torment, my ruddy face departed. The silver tear gave silver; took gold; and gave to lustrelessness, my lustre.
(*b*) From my eye, tears of silver hue issued; and quickly took my lustre:
Came that one, who gold for gold gave; these goods, took; and to my ruddy cheeks, penitence gave.
(*c*) Tears of silver hue swiftly came; took the lustre of my face; and to my cheeks, gold of hue, gave whiteness.

۶ لب جان بخش (lip, life-giving) signifies:—
(*a*) The lip of beloved ones other than the beloved of Ḥāfiẓ.
(*b*) The lip of the person addressed, if in the first line az labat stand for bā labat.

To Ḥāfiẓ, mention not the bulbul's sweet talk;
For before the (eloquent parrot) (Ḥāfiẓ), the name of the bird of (only) a thousand songs, one cannot—— take.

By reaching thy lip, the cup of wine boasted of life-giving; and, thus, the lustre of the lip of beloved ones took.

8. In comparison with the parrot, the bulbul is insignificant.

276, (211).

1. In the morning when, his standard on the mountainous lands, the Khasrau of the east (the rising sun) —— pitched,
With the hand of mercy, the door of hopeful ones, my beloved —— beat;

Before morning, when it became manifest what is the (inconstant) state of the sphere's love,
It (the morning) ascended; and, on the pride of potentates, a sweet laugh —— expressed.

Last night, when with the intention of dancing, my idol stood up,
From the tress, she unloosed the knot; and on the hearts of beloved ones —— beat.

From (goodness and) the colour of rectitude (and piety), that moment, I washed my hand in the heart's blood:
When His (the beloved's) eye, wine-measuring, to the sensible ones, invitation (for drinking wine) —— expressed.

5. This usage of deceit, what iron (heart) taught Him (the true Beloved),
That when (from his own house) He came out, those keeping awake at night (the 'ābids, and the zāhids), He first —— attacked.

The idea of horsemen my wretched heart matured; and (near to them) went:
O Lord! preserve it, for, on the centre of the horsemen, it —— dashed.

In the lustre and colour of his cheek, what soul we gave: and what blood (of grief) we drank:
When His picture first appeared, on those soul-surrendering, the writing (of effacement), he —— expressed.

By the woollen khirḳa, how into the noose (of my power) may I bring Him,
A hair-clad one whose eye-lash, those dagger-thrusting —— attacked.

---

5. The second line means:—
The 'ābids and zāhids, He made senseless and lovers of Himself.

8. Khirḳa. See Ode 124.
The second line is:—
A hair-clad one, whose eyelash attacked those dagger-thrustin g.

On the die of grace, and the felicity of the King's fortune, my glance is:
(O beloved!) give the desire of the heart of Ḥāfiẓ who, the omen of the fortu-
nate,—— struck.

10. The great king, Muẓaffar of pomp, the bravery of the kingdom, and the faith of
Manṣur
Whose (exceeding) liberality without hesitation, laughter, against the (generous)
spring-cloud,—— expressed.

From that moment when, by his hand, the cup of wine became honoured,
In memory of its wine-drinkers, the cup of joyousness, time—— drained.

With his head-cleaving sword, gleamed victory that day
When, like the star-consuming sun, on thousands, alone he—— dashed.

God most high! since it gained the sorcery of existence, excellent the nature
(of Shāh Manṣūr)
The purity of whose pure essence, the breath (of equality) with the austere——
expressed.

Ḥāfiẓ! from God's grace, ask for his (Shāh Manṣūr's) lasting life and kingdom;
For, in the time of the people, this coin of fortune, the sphere—— struck.

---

9. Ḥāfiẓ speaketh of:—
Shāh Manṣūr Muẓaffar (*d.* 1393).

14. The terminal words of these couplets are, in Persian, expressed by one word زد (zad).

277, (138).

1. Come for the standard of Manṣūr, the King—— hath arrived.
To the sun and the moon, the joyous news of victory with glad tidings——
hath arrived.

The veil from victory's face, the beauty of fortune hath cast.
To the complaint of the complainers, the perfection of justice——
hath arrived.

Now, the sky displayeth a sweet revolution; for the moon hath come.
Now, to the heart's desire, the world arriveth; for the King—— hath arrived.

Safe from the assaulter of the path, at that time go
Ḳāfilas of heart and knowledge. For the man of the path—— hath arrived.

5. To the vexation of his jealous brothers, the dear one of Egypt (Yūsuf)
Came forth from the violence of the pit; and to the exaltation of the moon,——
hath arrived.

The Ṣūfī (the hypocrite), Anti-Christ of form, atheist in religion is where?
Say:—"Consume. For the Mahdī, (the murshid) religion-shelter,——
hath arrived."

O morning-breeze! tell the Beloved, in this grief of love, over my head, what,
From the fire of my consuming heart, and (from) the pain of sigh,——
hath arrived.

---

1. At the time of getting the Murshid, and of overcoming lust, Ḥāfiẓ wrote this Ode; and this gave guidance to holy travellers. See Ode 276, c. 9.

4. "The man of the Path." See Ode 298, c. 5; 303, c. 6.

5. Yūsuf signifies:—Shāh Manṣūr.

6. مهدي (Mahdī) signifies:—
(*a*) The King, in whose time Dujjāl will appear. This King will wait with his army for the descent of 'Isā who will slay Dujjāl.
(*b*) 'Isā.
(*c*) The Murshid.

صوفي (Ṣūfī) signifies:—
(*a*) a wearer of wool, who outwardly arrayeth himself with the ways of the pious.
(*b*) the desire of lust.
"Where is the desire of lust that, by Shaiṭan's deceit, regardeth itself God"?
Every part of my existence gaineth superiority.
Say, consume in grief. For the Murshid, religion-shelter, hath come; and drawn me to God.
Now, to him, I give myself; and from wandering from the path turned my face to the path.

O King! from the desire of (beholding) Thy face, to this captive to separation,
Hath arrived (that consuming) which, from fire to grass—— hath arrived.

To sleep, go not. For, at the court of acceptance, **Ḥâfiẓ**,
From the midnight-prayer, and the morning-reading (of the Ḳurân)——
hath arrived.

278, (174).

1. O just one! the draught-drinker of thy cup the sky—— be!
Immersed in blood, like the streaked tulip, thy enemy of black heart—— be!

With excess of exaltation is the summit of the gallery of thy rank,
For the wayfarers of imagination, the path of a thousand years—— be!

Thy tress full of coil is the eye and the lamp of the world:
From the breeze of thy fortune, in the coil of thy ringlet, the soul—— be.

O moon of the sphere of justice! the eye and the lamp of a whole world!
The pure wine in the cup, and the goblet, ever thine—— be!

5. When Zuhra (the minstrel of the sky) becometh chaunter in song of praise of thee,
From the hearing of it, the companion of weeping and of wailing, thy envier —— be,

The nine layers of the sky, and that disc of silver (the moon) and of gold (the sun) that are:
Of the lip of the tray of thy grandeur, the simplest bits—— be.

The confidant of thy praise became the daughter of my virgin thought (lustrous verse);
To thy hand, the dowry of a bride like this consigned —— be.

In this ghazal, thy Ḥāfiẓ gave the argument of service to thee,
Witness of this contract (of service), thy kindness, slave-cherishing—— be.

---

2. Thy majesty (which is exceedingly lofty) hath that degree of exaltation that, to it, even the imagination of man reacheth not.

4. The first lines of couplets 3 and 4 are similar. The address is to Muḥammad, who is the object of the whole of the human race.

279.

1. The white breath (of morn), when the perfume of life's grace, the breeze—— taketh:
Through the air's grace, a sweet message to the heart, the sward—— taketh.

A thin cloud in the sward, a thousand perfumes of the rose established:
From the reflection of the (ruddy) crepuscule, the hue of the rose-garden, the horizon—— taketh.

The harp's melody inviteth the morning cup in that way,
That the path to the door of the Magians (the wine-sellers, the holy travellers), the Pîr of the cloister—— taketh.

When, on his face, the King of the sky (the sun) draweth the golden shields,
With the sword of the morning and the rays of the (crepuscule of the) horizon, the world, he—— taketh.

5. In abhorrence of the black crow (the dark night), the falcon of golden wing,
In this lofty azure building (the sky), his nest,—— taketh.

To the banquet-place of the sward, go; for it is a pleasant spectacle,
Where the cup of the wild (white) rose and of the (ruddy) arghavān, the tulip —— taketh.

When the horseman of the sky gazeth at the cup of morning wine,
(He seeth) that, with his splendour, the seal of the east, the sun—— taketh.

What is the state, when her face in the sward, the rose showeth?
What is the fire that, the bird, morning-singing,—— kindleth?

What is the ray that, the light of the morning-lamp giveth?
What is the splendour-ray that, the candle of the sky—— kindleth?

10. If in Ḥāfiẓ's head, the fancy of being a king be not,
With the sword of the tongue (of eloquence), the plain of the world, why (is it that) he—— taketh?

---

8. In couplets 8, 9, 13, and 44, the expression is در گرفتن. to take effect, to affect, to kindle. See Ode 67, and couplets 1, 3, 6, 7, 8, 9, 13, and 14 of Ode 143.

Behold how, momently, like the profligate, toying with the beloved, the breeze,
Sometimes, the lip of the rose; and sometimes, the tress of sweet basil,——
taketh.

From unity of protoplasm (matter), and contrariety of form,
From every new rose, the picture of a hundred explanations, wisdom—— taketh.

In that, I (am):—This auspicious breath is whose breath,
That, at morning time, this dark dust-heap (the world)—— kindleth?

With a hundred griefs and regrets, the sphere of spheric form, why
Me, in the midst, the compass-point, (is it that) it—— taketh?

15. To none, I unfold my mind's attention. That (is) best:
For jealous is time: suddenly, it—— taketh.

In disclosing mystery, whoever became engaged, like the candle,
At night, his tongue, the scissor-blade—— taketh.

My Sāḳī of moon-face is where, who, in kindness,
To his own half-intoxicated one, the heavy cup,—— taketh.

Who, from the Friend, bringeth a message; and, following it, a cup,
In joy of the face of that kind moon,—— taketh.

If, the melody of our assembly, the minstrel draw out,
Sometimes the path (note) of 'Irāḳ; and sometimes the path of Iṣfahān,——
taketh.

20. Thou art Sikandar, the dweller of whose fold, like Khizr,
From the bounty of the dust of his door, everlasting life,—— taketh:

(Thou art) the beauty of the form of the helping Shaikh Abū Isḥaḳ,
Under whose feet, the adornment of the rose-garden, the country—— taketh.

Sometimes, to the sky of Lordship, he ascendeth:
First, his own rank to the summit of the Farḳadain, he—— taketh.

The lamp of Maḥmūd's eye, of whose enemy,
The household, from the flash of his sword, fire—— kindleth.

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11. Holy Basil. See Ode 200.
20. Khizr. See Ode 89.
21. Abū Isḥaḳ, governor of Shīrāz, died 1357. He was a man who helped those in need.
23. Farḳadain signifies:—
The two stars of Ursa Minor, near the pole.

To the moon's summit, reacheth a wave of blood, when he draweth his sword;
Upon the sword of the sphere, he bringeth assault, when the bow, he——
taketh.

25. From shame of his (Abū Isḥaḳ's) luminous judgment, the (resplendent) bride of the east (the sun)
Is in his own (proper) place, if, the path to Ḳīrvān, he—— taketh.

O thou that art of great majesty! whoever is thy slave,
From the exaltation of thy girdle, safety—— taketh.

An angel, verily Surūsh of the hidden world,
The garden of whose liberality subtlety against paradise,—— taketh.

From the sphere of Mercury, thousands of congratulations reach thee:
When the nature of the order—"Be and it was,"—thy thought—— taketh.

Ever in pursuit of blame against the envious one and thy enemy, is
Arcturus. Therefore, day and night, the spear, he—— taketh.

30. When the sky beholdeth thy bay steed, splendour displaying,
The summit of the (lofty) milky way, his (the steed's) lowest place, he ——taketh.

When thou enduredest a little affliction, it giveth thee a great happiness,
For, in this way, the arrangement of his own work, Jupiter—— taketh.

From examination of thee, this intention was time's
That, trace of the purity of austerity, thy heart may—— take.

If not, higher than that, is the rank of the Book (the Ḳurān),
Whereon, the letter of examination, time—— taketh.

Bold in wisdom is that one, who, in every state,
First looketh; then, the path—— taketh.

35. From the bitterness of grief, secure becometh the palate of his soul,
Every one, who, into his mouth, the sugar of gratitude to thee,—— taketh.

---

25. Ḳīrvān signifies:—
Cyrene in Africa. When there the sun goeth, he becometh black (through shame).

26. Ḥāfiz mentions Abū Isḥaḳ in couplet 20; and addresses him in couplets 26 to 35. This change is called ṣan'at-i-iltifāt.

كن فكان (Be and it was) is:—
an epithet of God. See the Ḳurān, xxxvi.

Of Life, that one eateth the fruit who, in all qualities,
Looketh at himself; then, the path—— taketh.

When he seeth no room for battle, to the cup, the hand he bringeth:
When the time of action is, the sword, life-taking, he —— taketh.

From kindness hidden in hardness, turn not the face from hope:
For, within the (hard) bone, dwelling, the good (soft) marrow—— taketh.

After abstinence, sugar gaineth the perfection of sweetness:
Therefore, first, in the narrow channel (of the cane) dwelling, it—— taketh.

40. In that place, where, on left and right, is the torrent of vicissitude,
So it happeneth that, from the midst, the side safety—— taketh.

In every state, what grief hath the firm mountain,
When the wave of such a sea, weight—— taketh?

Although, now, thy enemy goeth arrogantly,
Pleased be thou. For his rein, his arrogance—— taketh.

Although, in respect of this household of fortune, evil, he uttered,
In respect of wife, children, household, and house, him retribution——
taketh.

Thy life's time lasting be! For this fortune
Is a (happy) gift that, the work of man and of jinn,—— affecteth.

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36. The second lines of couplets 34 and 36 are similar.

40. Safety goeth aside, and departeth.

44. Jinn (*sing.* jinnī) consist of five orders:—
(*a*) Jānn who are transformed jinn; just as certain apes and swine are transformed men. These are the least powerful (Mir,atu-z-zamān).
(*b*) Jinn (parī. dev).
(*c*) Shaiṭān, who is any evil jinnī.
(*d*) 'Ifrit, a powerful „
(*e*) Marīd, a most powerful „

Al jānn signifies:—
(*a*) a name of Iblīs. Ḳurān, xv. 27.
(*b*) a serpent. „ xxvii. 10; xxviii. 31.
(*c*) jinn. „ iv. 39, 74.
(*d*) the father of all the jinn (Mujāhid from Ibn-i-'Abbās, in the Miratu-z-zamān).
See the Ḳurān, art. Jinn (genii).
P. D. 121, 146; vi. 101; lv. 14; xlvi. 28—31; lxxii.

45. Chief of the sovereigns of speech is Ḥāfiẓ. Therefore, momently, with the Ẕū-l-fiḳār of speech, the plain of explanation, he—— taketh.

God created:—

(*a*) The angels of light — Mir,ātu-z-zamān.
(*b*) Iblis (Shayṭān) of fire. — Ḳurān, vii. 11; xxxviii. 77.
(*c*) the Jānn of smokeless fire (the fire of the simūm; the flame of fire). Ḳurān lv. 14; Mir,ātu-z-zamān.
(*d*) Ādam (man) of earth. — Ḳurān, vii. 11; xxxviii. 77.

45. Ẕū-l-fiḳār (possessed of joints) signifies:—
the sword of Ālī.

280.

1. From great grief not a moment my body—— resteth:
From immeasurable agony, my heart—— withereth.

When from my heart to my head, the vapour of regret for him goeth,
From my eyes, the water of grief's rain—— descendeth.

My face, yellow, my two eyes cannot behold:
Therefore, it, with the heart's (red) blood, the eye—— plastereth,

So that if, one day, the ill-wisher behold my face,
To his eye, not yellow of colour, my face—— appeareth.

5. Wherever is a great tumult, ill time,
Before my eye, (it) like a bride—— adorneth.

From me, whatever was mine, time snatched:
Save love for the (true) Beloved which firm—— remaineth.

Wherefore weepeth not my eye? wherefore bewaileth not my soul?
How (is it that) neither patience decreaseth, nor grief—— increaseth?

When the sky beheld my joyousness, all (the joyousness) it reckoned:
Now, that grief it giveth, naught (of grief) it—— measureth.

When with me (even) my Friend took vexation,
Pity on my body, the enemy how—— giveth?

10. If I bewail not, they say:—"Necessitous, he is not:"
If I bewail, they say:—"Thistles, he—— eateth."

Not a grief is mine, for the reason that the great and glorious God
Not a door closeth, so long as not another, He—— openeth.

---

10. "Thistles, he eateth" signifies:—
Obscenely, he talketh.

11. The second line may be:—
A door closeth not so long as another (door) He openeth not.

281, (237).

1. (To the beloved), I said:—"A mistake Thou madest; and this not deliberation was:"
He said:—"What can one do? For like this, fate —— was."

I said:—"On Thee, many a line of fault, (of tyranny and of sin) they draw:"
He said:—"Was all this as, on the tablet of the forehead,—— was."

I said:—"To this (evil) day, the evil associate casteth thee:"
He said:—"My ill-fortune, My own ill associate—— was."

I said:—"O moon! love for Me wherefore hast thou severed?"
He said:—"With Me, of ill-love with wrath, the sky—— was."

5. I said:—"Before this, many a cup of joy, thou drankest:"
He said:—"In the last cup, the remedy—— was."

I said:—"O life! wherefore, quickly, wentest thou?"
He said:—"O certain one! What could I do? Life this indeed—— was."

I said:—"For union with Him, God gave thee desire:"
He said:—"For union with Him, not this, my purpose—— was."

I said:—"The time of Thy journeying, not thus quickly was:"
He said:—"Perchance, in this, time's counsel—— was."

I said:—"Far from Ḥāfiẓ wherefore wentest thou?"
He said:—"All the time, this purpose (to go far from Ḥāfiẓ), mine—— was."

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on 06 November, 2019